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JUNE, 1921

# THE Bible Champion

Established in 1889

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,  
Preacher's Magazine, and Preacher's Illustrator.*

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# THE BIBLE CHAMPION

*Official Organ of the Bible League of North America*

Formerly the American Bible League

An Organization formed to promote a true knowledge of  
the Bible and consequent faith in its Divine Authority.

*William Phillips Hall, President*

*Frank J. Boyer, Secretary-Treasurer*

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**Religious Weekly, \$3.00 per year**

**DR. LYNCH'S SUMMER IN CENTRAL EUROPE**—Dr. Lynch has spent the summer in Central Europe, attending three conferences of the Churches in Geneva, in August, and the Ter-centennary of the Pilgrims in Holland in September. He will write weekly letters of this interesting journey.

**HOW I PREPARE MY SERMONS**—We all like to know how other people do their work. Of unusual interest therefore, especially to all clergymen, will be this series of articles on "How I Prepare My Sermons," by some of the prominent and eminent preachers of the country.

**MY THEOLOGY**—We are arranging for a series of articles by prominent leaders of thought under the general caption: "My Theology." These articles will be anonymous and will be frank, personal statements from men representing all shades of opinion.

**SUCCESSFUL RURAL CHURCH WORK**—There are certain Churches within the rural regions and in cities which are doing unique and remarkable work. We have arranged for the pastors of these Churches to tell us how they did it. These articles will be a monthly feature and will be invaluable to pastors as a study in methods.

**STORIES OF GREAT CONVENTIONS**—A news feature of great interest will be the Stories of Great Conventions, for which we have arranged that a representative of THE CHRISTIAN WORK will attend the various conventions of the churches and the missionary meetings.

## THE CHRISTIAN WORK

70 Fifth Avenue, NEW YORK



# The Bible League of North America



THE Bible League of North America, then called the American Bible League, was organized in the year of our Lord 1903 to effect "the promotion everywhere of a devout, constructive study of the Bible, as a whole and in its various books and parts, by the common sense and rational, or truly scientific, method, and with the aid of all the light that can be thrown upon it from all sources, and the meeting and counteracting of the errors now current concerning its truthfulness, integrity and authority."

The second article of its Constitution declares: "It shall be the object of this League to organize the friends of the Bible, to promote a more thorough, reverential and constructive study of the Sacred Volume, and to retain the historic faith of the Church in its divine inspiration and supreme authority as the Word of God."

At the Second Convention of the League, held at Park Street Congregational Church, Boston, in 1904, the writer, among other things, said: "In the prosecution of its high purpose the League aims to avail itself of the coöperative assistance of the ablest and most highly accredited scholarship that the conservative school affords; and in its enterprise plans to give all sane and sound Biblical criticism its proper place.

"To search the Scriptures for the imperishable gold of God's eternal truth is indeed most Christly and commendable, and to devote oneself to such search in the spirit and with the methods of a truly reverent and scientific scholarship is but to yield obedience to the Spirit and teachings of our Divine Lord. For such Christ-like critical study of God's Word the American Bible League most strenuously stands.

"In the full enjoyment of that blood-bought liberty wherewith Christ hath made us free, we joyfully engage in that most noble of all the undertakings of a truly Christian scholarship, the study of the oracles of the Most High; and thus devoting ourselves to the acquisition of a more complete knowledge of the words and will of God, we fear no damage to faith in the Divine inspiration, integrity, and authority of the blessed Book.

"We shall make no bid for the full acquiescence of a blind and unreasoning faith in the correctness of our conclusions, but rather, by the teachings of a scholarship of unchallenged ability, we shall endeavor to commend ourselves and our cause to the favorable judgment of all friends who acknowledge the supreme authority of our Lord Jesus Christ in all matters of faith and practice."

Although more than seventeen years have passed since the words just quoted were originally uttered, we have had no reason to change our mind, nor our position so declared.

Today, more than ever in the past, is the work of the Bible League called for, and it is cause for devout thanksgiving to our dear Lord that there still remain more than seven thousand who have not bowed the knee to the Baal of a false scholarship and a faith destroying criticism of the Word of God.

To that more than seven thousand we appeal to come up to the help of the Lord against the mighty forces of unbelieving and destructive scholarship, and to actively coöperate with our good brother, Frank J. Boyer, now General Secretary-Treasurer of the League, in his splendid work of carrying on the publication and distribution of the BIBLE CHAMPION throughout the land.

The names of George Frederick Wright, Luther Tracy Townsend, Herbert W. Magoun, David James Burrell, William H. Bates and many others who are contributing to the magazine assure us of the extraordinary value of the same in the vitally important work that is being accomplished thereby.

May all true friends of the Bible subscribe for the BIBLE CHAMPION and also secure its widest possible circulation among their friends and acquaintances, and may the blessings of our Lord Jesus Christ richly rest upon all who may send a favorable response to this appeal!

WILLIAM PHILLIPS HALL, *President*



**Many times  
the last  
year we've  
been asked**

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**FRANK J. BOYER, Publisher, Reading, Pa.**



# THE BIBLE CHAMPION

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## George Frederick Wright

BY PROFESSOR HERBERT W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS



R. WRIGHT was born near what is now the town of Whitehall, N. Y. Burgoyne once had his headquarters at that point, and Fort Ticonderoga is not far away. It was a region filled with adventure in the early days, and Dr. Wright's grandparents started their married life there not long after the revolution. Tales of the early days regaled him in his youth; for he kept his grandmother employed telling him about the pioneer times which she knew so well.

For over twenty years the grandparents neglected religion; but a son was at last converted, and he walked one hundred and twenty miles home to tell his family about it. He arrived at night. The children were aroused. He told his story. The father and mother at once responded. The influence spread. A Congregational church resulted. Ultimately, into that evangelical atmosphere was born the boy who was to become the world authority on the Ice Age in North America, as well as a pillar of strength to evangelical denominations of every sort.

It was on the 22d of January, 1838, that he first saw the light. He was of Puritan stock and he had a Puritan youth. Life on the farm was simple and wholesome, and he profited by it. The little country schoolhouse received him in due time, much reading aloud to his father, whose eyes were weak, filled his mind with useful facts, and before he was seventeen he began to teach school himself. It was in the region where William Miller of Millerite fame once lived, though he was then dead. Dr. Wright boarded with his son.

At seventeen he went to Oberlin to go through college. Two of the founders of that institution were from his neighborhood. Graduating from the college in 1859, he entered the theological seminary and finished his course in 1862. During those years Oberlin was strongly antislavery, and it was also a regular station on the "underground railway" to Canada. Many a fugitive passed the day in a hidden cistern in the floor of a professor's attic and then went on at



night. In those days, too, Finney was the president, and he was a power with all students and a wonderful preacher. Dr. Wright never forgot his sermons.

Other men of note were there, and all had their influence. In the winter time the students taught school, in many instances, and Dr. Wright was in that goodly group. We learn by teaching others, the proverb has it, and the proverb is right. In a schoolhouse of logs he taught the boys and girls, and he profited mentally as well as financially by the experience. Some of the houses were of logs as well; but noble men and women lived within them, and their company and influence were of the best.

On the call for volunteers in 1861, when Professor Monroe of Oberlin, then in the legislature, made a public appeal for the students to respond, Dr. Wright was among the first to sign his name. Two full companies were formed, but only one could be accepted by the government. It was his company, and they went. On duty all night as a guard, with a severe cold already, he came down with pneumonia and was almost despaired of. He was sent to Oberlin on sick leave as soon as possible and did not see more of the war. More than fifty others were down at the same time, and no hospital facilities had been provided! They soon had something that would answer, and youth pulled the men through. It was a praying band and it gave a good account of itself.

Dr. Wright's ministry began near St. Albans, Vermont. It was a little country parish, and for ten years he labored there on a salary of several hundred dollars a year. Housekeeping was begun in three rooms; but the real trials began when his overzealous landlord tried to help his pastor. He did; but—he also kept him in hot water! He was of the sort that lack balance, and of that sort one may well pray, "Lord, deliver us from our friends."

Forenoons were spent in study. The Bible was read in Hebrew and Greek with the best commentaries available. College studies were reviewed. German was taken up, because it had not been studied in college, and a translation of Kant's "Critique of Pure Reason" was written, along with some other things. Philosophy was among the subjects dealt with, and an article on the "Ground of Confidence in Inductive Reasoning" resulted. It was published in the *New Englander* for October, 1871, and led to a life-long friendship with Asa Gray, a most eminent man in his chosen field of botany.

Other duties were not neglected, and an active participation in many lines, including temperance, served to keep him busy. For one thing, he was superintendent of schools for some years, and he also advocated scientific farming. In time he obtained a parsonage, hauling much of the lumber for it himself. A funeral sermon on "For to will is present with me; but how to perform that which is good I find not" nearly caused a riot, because the man was wealthy and his relatives were disposed to break his will when they came to the funeral. The shoe fitted!

Called to Andover, he went and remained there ten years. He had been studying geology and especially glaciation, and it looked as though his work along such lines would be ended. It happened, however, that one of the most important and interesting problems in glacial geology presented itself at his very door in the rear of the house. Indian Ridge was the place. "Blue Mondays" devoted to this ridge led to a new theory about it, and it was accepted as correct by geologists. He connected it with the Ice Age.

That was the beginning from which grew "The Ice Age in North America," a book of over 750 pages. The sixth edition is now on sale. Over against this should be placed another fact—the invitation of Professor Park for him to become a contributor to the *Bibliotheca Sacra*. An article on Darwinism brought a letter from Darwin himself, with a request for a copy of the second in the series which was to answer the first. It showed that "design" was a necessity to account for all the facts.

The call to Oberlin Theological Seminary was accepted at a time just before the overturning at Andover. It again seemed as though his geological studies were to end. In fact they had but begun. The Western Reserve Historical Society sent him forth with a mission, and from that time he did his very best. On his return from a trip to the Muir Glacier, he delivered the Lowell Lectures in Boston on "The Ice Age in North America" and incidentally put together all



the material accumulated in fifteen years of study and investigation. The volume of the same title followed.

Sharp criticism, and even denunciation, was its portion for a time; but soon there came a gradual acceptance of his views by his opponents. He was right. A visit to Europe followed, for study there. On a trip to Greenland he suffered shipwreck. Dr. Cook of North Pole fame got up the expedition. He returned safely and went on with his theological studies. Then he crossed Asia for study in that region. Other trips to Europe for study were made. And all the time he kept up an incessant production of articles and books. In 1884 he became the editor of *The Bibliotheca Sacra*, and he has done as much for the conservative cause as any other man of his day. His "Story of my Life and Work" gives all the details. It is worth reading.

## Tributes to the Memory of George Frederick Wright

FROM A. A. BERLE, D.D., NEW YORK CITY



HE passing of G. Frederick Wright, may be said to be the departure of the last remaining figure of national prominence, identified with the New England theology, especially the school of Edwards A. Park, with which he was associated from the beginning to the end of his varied and fruitful career. Whatever may be thought of this group of men, they were a solid, capable, stable-minded and upright-minded group of thinkers, who fixed certain foundations under them, and never again felt it needful to pull up the building to find out whether their foundations were there. If others built them new houses, well and good; for them, the old structure was sufficient, and they had substantial and clear reasons for their faith. In the many years in which I have been associated with Dr. Wright, in which theological opinion has wandered through many phases, he always stood firm. If the firmness sometimes seemed to me like one of those magnificent old New England houses, which lacked some of the modern improvements, nevertheless the timbers were sound as the day they were put in and very likely will last forever.

For an uncompromising conservative, Dr. Wright was a singularly catholic minded man. This was because he began his life as a pastor, and this fact colored all his thinking and attitudes. He saw, what many of the more technical theologians never understand, that in the last analysis the main issue of religion is whether or not it is livable. Dr. Wright had ministered to the poor, the sick, the needy, the afflicted, and the wayward and his outlook always contemplated, not the theological dialectic, but the practical religious outcome, and this, whatever comes, will always be the commanding fact for the religious thinker to keep in mind. Not theologians in the seminaries, but pastors with the flock, will have to face the ultimate issues of doctrine and teaching. His life may fairly be considered a protest against the academic, as against the pastoral way of evaluating religious teaching. And, in truth, so much of what has been called advance has proved humbug, that he stood to thousands who looked to the *Bibliotheca Sacra* for guidance, as a bulwark of an old time piety and devotion, which sometimes seems to have disappeared entirely from the minds of the newer theologians. But Dr. Wright in practice never gagged a single soul, or sought to gag one. He never sought to suppress any statement of faith or doctrine. He only sought that his own and kindred views, should have their day in court.

Along with this quality, and perhaps because of it, he developed allied interests such as music, for example, which he carried with him as a personal resource to the end of his days. His interest in social advance, while conservative, was real and moved along without bluster, and one rejoices that there are still men who do not think this world a Freudian madhouse, and that there is a Holy Spirit in the world for the help and guidance of mankind.

But his great quality was that he was a religious man, a humble child of God, a firm believer in the ways of Providence and obedience to them, and an ever-ready willingness to follow whither the Spirit might lead. It was this that



made the Bible dear to him, as to all likeminded men and women. It was this that gave him the superb industry, which made the amazing output of his life, in matters of religion, theology, science, music, archaeology, and a host of other matters. His was a child-like spirit, and this was glorified by a simplicity of life, and a sympathy with humanity, which was more powerful than his logic, and more persuasive than his knowledge. And these all he gained from his reverent devotion to the Word of God, which was, to him, not a compound of doctrines, but a living message from the Spirit of God.

FROM WILLIAM PHILLIPS HALL, PRESIDENT BIBLE LEAGUE OF N. A., COS COB, CONN.

George Frederick Wright, D.D., LL.D., was one of the organizers of the American Bible League, now the Bible League of North America, and ever since the organization of the League in 1903 up to the day of his death, April 20th, 1921, he was a Director of the League, and one of the Editors of its official organ, the *BIBLE CHAMPION*.

No more loyal and devoted defender of "the faith once for all delivered unto the saints" lived in his day and generation.

He was, perhaps, the most eminent example of the fact that one could be truly "sound in the faith" and at the same time truly scientific and "up-to-date," in the proper sense of the term, in Biblical scholarship.

His contribution to the cause of the Bible League was very great, and that cause sustains a great loss in his departure.

His loved ones, associates and friends deeply deplore his departure, but also greatly rejoice over his triumphant translation into the visible presence of his blessed Lord.

No one in his time could more truly repeat the following words of the apostle Paul at the end of his earthly ministry: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day; and not to me only, but unto all them also that love his appearing." 2 Timothy 4:7, 8.

"Servant of God, well done!  
Rest from thy loved employ!  
The battle fought, the victory won,  
Enter thy Master's joy."

FROM FRANCIS B. DENIO, D.D., BANGOR, MAINE

In September, 1862, just before the battle of Antietam, Mr. George Frederick Wright, then recently graduated from Oberlin Theological Seminary, came with his bride to Bakersfield, Vt., and began a ten years' pastorate. These years were fruitful in the growth of the church. The first year's salary was three hundred dollars. Before the ten years were gone it became eight hundred, and a parsonage had been built and was an addition to the salary.

He carried into the pulpit the fruit of diligent study. In the daily family devotions he read his Scripture from the original. In some parts of the Bible this required preparation the day before, which he scrupulously made. It goes without saying that his preaching was biblical.

His work as a pastor was such that it formed my ideal of a country pastor. The intervening years have given more detail to the ideal, but have not changed it. He gave thoughtful care to the spiritual needs of his flock, both old and young. He cared for every variety of need, and of interest, in a community composed largely of farmers and their families.

Next to the religious needs of the community he apparently placed its educational needs. He had a sympathetic outlook for the oncoming generation, especially if he found a youth ambitious for a higher education. He taught the writer and another boy the Homer and Virgil which sufficed for their entrance into college. The quality of his teaching was the same as that of the best teachers that I later knew.



The schools in town were the customary "district" schools, thirteen in number, an old fashioned intermittent country academy which furnished the larger part of the writer's college preparation. Shortly before the close of Mr. Wright's pastorate in Bakersfield the town received a legacy of \$30,000 for its schools. It came from a native of that town who had gone to Boston and acquired a goodly property. The first impulse in the town was to use the income for the district schools. Mr. Wright and Mr. Fay Brigham, a brother of the giver, led in a movement to apply the money to the establishment of a central school. They were successful. The result was the establishment of Brigham Academy, which by added gifts from the kin of the giver became well endowed. Mr. Wright's interest in that school and influence on its behalf during the years that he remained in New England were helpful in bringing about the results mentioned.

The great scientific interest in Dr. Wright's life was manifested early in his ministry. The writer remembers as a boy hearing a clear explanation of the work of a glacier sandpapering the roughness of the earth. He obtained a clear idea of "scratches" because of an illustration in a not remote pasture. A stone twenty inches in diameter had been left by the melting glacier half imbedded in the slaty ledge. The groove it had made was plain from where it began to mark the rock not more than two rods away. He was the one alert to find the story in the rock and skilled to read and to tell it.

That pastorate, beginning when Dr. Wright was but twenty-four years old, produced results which were rich in its own time; its influence on human life deepened as time went on and still continues.

FROM HENRY M. TENNEY, D.D., LAKEWOOD, OHIO

Of Dr. Wright others, who have known him as he has revealed himself in the books that he has written, and the lectures that he has delivered, will speak.

To such he is the scientist of clear vision, who was able to read the records of the past from the contour of the mountains and valleys and streams, and who, from scattered boulders and unsightly gravel ridges could trace the destructive invasion of the Arctic Ice-sheet upon the southern fields, and its retreat again to the frozen north.

To such also he is the strong defender of the ancestral faith from the assaults of sceptical criticism.

It was the writer's privilege to know him for many years in the more intimate associations of daily life, as he revealed himself in the home circle, the Theological classroom, the fellowship of the beloved church, and the ever ongoing activities of the community and College.

In these more intimate and personal relations and associations the characteristics of Dr. Wright which especially emphasized themselves, and to which his friends love to bear their grateful testimony, are his friendliness of spirit and his unflinching loyalty.

He was the friend of man.

The fact that when anticipating his college life, Oberlin, in the days of its pioneer weakness and anti-slavery intensity and evangelistic earnestness, attracted him and drew him to itself from his distant Vermont home, is an indication of the youthful spirit which had but to grow and develop to make the man.

To the oppressed and needy and ignorant wherever found, and however conditioned, his heart went out in helpful desire and purpose.

This led him to seek an education for himself. This led him to give himself to his country in the Civil War. This led him later to enter the Gospel Ministry. This inspired him in his early pastorates, and led him at length to become a Christian teacher of Christian teachers and minister in the School of Theology at Oberlin. The positions in life to which he was called were to him but means to an end, and that end was the introduction of the mind and spirit of Christ, through the interpretation of the New Testament, to those who would receive it, and would go forth into all lands to transform by it the lives of other men and nations.



Scientific and geologic research was to him a much loved avocation. But this also was subsidiary to the same end.

Earlier than Dr. Wright's time, at Amherst College, Pres. Edward Hitchcock had written his "Geology and Religion," and had taught his students that the hand of God is seen in Nature as well as in Revelation; that while there may be apparent conflict between Science and Religion, such conflict cannot be real; that science rightly understood and the Bible rightly interpreted must agree and mutually support each other. To show this agreement President Hitchcock devoted his life. And to the same end the scientific researches of Dr. Wright led him to devote his life.

In recognition of this fact the Trustees of Oberlin were led at length to change the title of the Chair that he held in the School of Theology from that of *New Testament Language and Literature* to that of the *Harmony of Science and Religion*.

All of his writings had this end in view,—the discovery of the Truth, and the revelation of its unity and harmony through the interpretation of both the Bible and Nature.

This also was the purpose which led to his acceptance of the editorship of the *Bibliotheca Sacra*, and to the years of laborious and self-sacrificing effort which he gave to this important and influential periodical.

The personality and career of Dr. Wright, as we now look back upon it, presents a remarkably unity. It is the unity of the friendly, helpful Christian spirit and purpose, sustained by unswerving loyalty to the noblest ideals and the deepest convictions. The sweet spirit of his home life, which made him the tender husband and father, and the friend of the companions of his children, was determined by it. His students felt it, and to many now holding positions of high responsibility in life he imparted the impulse and purpose of worthy service and inspired the ideals and inspirations of life.

The beloved church, of which he was a member throughout the entire sixty years of its independent existence, felt the power of his interest and influence always. He was one of a goodly number of his own remarkable generation of College men, whose presence, with their families, at the Sabbath services, and at the mid-week meetings, was a never failing inspiration and support to their pastor, and whose friendship was to him a constant joy.

In the life of the community also Dr. Wright was the ideal citizen, alive to the community welfare in all of its aspects, alive and equally alive to the wider interests of the nation and the nations,—working through all agencies that the will of God may be done on earth as it is done in heaven.

For such there is no death, only transition to the nobler and higher fields of service and blessing in the life unseen beyond, for which life's school here is but the preparation.

FROM W. H. GRIFFITH-THOMAS, D.D., PHILADELPHIA, PENNSYLVANIA

The death of Dr. G. F. Wright has removed one whose life and work were a constant and valued support to the cause of Biblical truth. His books are of great value, and I never consult them without deriving guidance and profit, especially on those subjects which he may be said to have made his own. In particular, I find great help from his "Scientific Confirmations of Old Testament History," which is the very best of its kind, and well repays careful and constant use. But perhaps his long and honored Editorship of the *Bibliotheca Sacra* did most for the interests of that true scholarship which he loved and emphasized. I know how manfully he shouldered the responsibility of this publication, and how nobly and self-denyingly he labored to maintain its testimony to the Divine authority and integrity of the Bible as the Word of God. Dr. Wright was instrumental in introducing to the world several works of great value, such as the books by Dr. M. G. Kyle, Mr. Wiener and others. I hope steps may be taken to carry on the work of this old and valued Quarterly on the lines on which it has so long travelled. It would be a matter of great regret and even of deep humiliation if it should come to represent a view against which Dr. Wright never ceased to take a firm stand.



Dr. Wright kindly sent me his Autobiography and I read it with interest and enjoyment for its record of a varied and strenuous life. I wanted to call attention to it in an English journal for the sake of Dr. Wright's many English friends, but war conditions prevented the circulation of the book in Great Britain at the time, and I fear it has not had due notice over on the other side of the Atlantic.

Dr. Wright's departure from our midst is a real loss to the ranks of scholarly believers in the authority, accuracy and spiritual power of the Bible, and I count it a privilege to pay this little tribute of respectful and thankful testimony to a noble warrior of the Cross.

FROM WILLIAM H. BATES, D.D., GREELEY, COLORADO

When I saw in the press despatches the death of Dr. George Frederick Wright, I could but exclaim with David over the death of Saul and Jonathan, "How are the mighty fallen!" And there came the lament, What will we of the Editorial Staff of the BIBLE CHAMPION do now? and, more yet, what will *Bibliotheca Sacra* do? Truly, a great man in Israel has fallen.

I became a subscriber to *Bibliotheca Sacra* more than fifty years ago. That was in the palmy days of Andover, when Congregationalism stood almost four-square for the Old Faith. When the Review passed from Andover to Oberlin and Dr. Wright became in more senses than one its *head*, the magazine has since been the one great periodical in the denomination that has been the bulwark against the whelming flood of Modernism that is engulfing Congregationalism. Who can take his place?

I have known, or rather known of, Dr. Wright many years. His cyclopaedic information, his ripe scholarship, his keen discrimination, his balanced judgment, his scope of vision, have put him in the very front rank of American scholarship. In matters of his specialty, Science and Religion, and the relation of the two to each other, he has seemed to me by far the wisest, safest, sanest man in America. He had no equal.

I would say that his loss is irreparable, did not the history of the past so plainly teach us that though the worker dies, God carries his work right on. Both monthly magazine and quarterly review will, let us hope, quickly find their proper adjustment and complement of equipment, notwithstanding his departure.

FROM L. FRANKLIN GRUBER, D.D., ST. PAUL, MINNESOTA

One by one they leave us. Another great man of God, who for more than a generation championed the old faith against the onslaught of scientific skepticism and destructive criticism, has been removed from us. But he was permitted to serve during a period that needed just such a man.

As one who attained eminence as a man of science, Dr. Wright was qualified to meet his contemporary scientists upon their own ground and show them that there is no real conflict between true science and religion. His published works along this line are masterpieces. A man of great scientific attainments, he made them all tributary to his work as defender of the faith and champion of God's truth. Oberlin created for him the chair of apologetics, and for many years he pointed out to enthusiastic students that the God of inspired revelation is none other than the God of universal nature.

But not only in his several works on apologetics, but also through numerous articles in various periodicals did he bear witness to the truth. And as Editor-in-Chief of *Bibliotheca Sacra* he for many years with ever growing zeal defended the faith once delivered to the saints.

As an author Dr. Wright was known the world over, the list of his articles and published works, on a wide range of subjects, covering over twenty pages. As an editor he ranks with the greatest in the history of periodical literature. As a Christian his intellectual brilliancy did not interfere with the religious emotions of his heart. And as a man everything essentially human had an in-



terest for him. Moreover, he possessed that characteristic meekness that always marks the truly great. Truly a great man has fallen in the Israel of our God.

To the writer Dr. Wright's life has been an inspiration. As one who was to some extent associated with him and who was privileged to enjoy some delightful hours with him in infinite fellowship in his hospitable home in Oberlin, the writer rejoices to bear witness to the nobility of his character. He can truly say that his friendship developed into admiration and admiration ripened into love.

He is gone; but his work abides. The faith for which he here contended has for him been transfigured into sight and knowledge. He has been called from a life of service here to fuller life and an eternity of reward hereafter.

FROM HENRY S. STIMSON, D.D., NEW YORK

Much will be said of Professor Wright in many relations, for he had many interests which he treated seriously and he touched and influenced the lives of many people. But attention may not be called to him as an example of the early New England minister of the type which has not failed for now nearly three hundred years, the quiet, strong-brained, highly cultivated, devoted, spiritually minded men who dealt with great themes, and molded both the State and the strong men they sent forth from their country parishes. Senator George Hoar once said to me that he wished the story would be written of the notable judges and lawyers of Massachusetts who had been made by their early pastors. In the multitude of powerful influences to which the young life of today is exposed it may not be as true as it once was of the influence of the ministry; but if the tale of those who owe much that is best in their lives to Professor Wright could be told, it would be seen that the ancient tradition survived in him. He won deserved honor, and even fame, in various scientific and scholarly directions, but I am sure that he would value most the place he occupies in the hearts and lives of his students and his friends. He had his place also in the noble band of the men who in our colleges and schools were the makers of the West, and we who knew his compeers are glad of the memory.

FROM AZARIAH S. ROOT

Forty years of association with Professor Wright have given me an opportunity to know and understand the secret of his great power with men. He was first of all, a true Christian man, always ready to serve and to give. He had great Christian charity and seldom said an unkind or inconsiderate word. He had great breadth of intellectual interests, and could sympathize with workers in many fields. He had a fine sense of beauty, and loved the beautiful in art and in music as well as in nature. He had great enthusiasm and could impart it to others. He had great simplicity and was willing to be taught by others. He understood the laws of evidence, and sought always to ascertain and to weigh all the facts. He had high ideals and was ready to struggle to make them real in actual life. He had strong convictions and was willing to fight for them. He had the heart of a little child, and it is those with the child-like spirit that become leaders of men. He was a good soldier of Jesus Christ and as such, will be long remembered.

FROM PROF. LUTHER T. TOWNSEND, D.D., LL.D., BROOKLINE, MASSACHUSETTS

Those who had only a passing acquaintance with Dr. Wright have felt more than a tinge of sadness on hearing of his death. Those who had known him intimately will look in vain for some one to outplace him in their affection and esteem.

All who believe in thorough educational training; all who believe in master workmanship in chosen fields of investigation; all who believe in high literary attainments; all who believe in an inspired Bible, a divine Christ, and in the fundamental doctrines of New Testament Christianity, are feeling keenly that one of their most worthy comrades and champions has passed into the unseen.



Born in 1838, Dr. Wright received a college training, a theological school training, and after that was a post graduate student. Thus equipped he became a preacher of a sound theology, a beloved and honored college and seminary professor, an extensive traveller, an authority in geological science, a writer of books, ten in all, with an ethical and religious purpose of showing the harmony between science and Bible revelation, and for thirty-seven years editor of one of the ablest religious magazines in America, the *Bibliotheca Sacra*. Such a personality we confidently believe is still active somewhere in the unseen universe.

Comrade! Thou art welcome to other realms; thou hast heard the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We who remain pass by thy tomb with bowed heads and tearful eyes.

FROM PRESIDENT CHARLES F. THWING, D.D., LL.D., CLEVELAND, OHIO

Doctor Wright united intellectual qualities and elements which usually are contradictory. He was at once acquisitive of knowledge and inquisitive respecting intellectual methods. A scholar in diverse realms, yet his wealth of learning did not create intellectual embarrassment. For his mind was analytical. In intellectual taste and judgment, he was conservative. Yet his face was ever toward the new light. His learning did not lessen his human fellowships and affections. Eminent among the thinkers of both Europe and America, he was yet ever willing to be a learner, and a learner he was to the last. A genuine spirit of helpfulness, too, went out to all from a heart of great kindness. For he embodied that principle of New England theology of universal benevolence.

Professor Wright was a student under and a disciple of the great Professor Park. But he was more than a follower. He struck out into new lines of thought and of investigation which were unknown to a professor of systematic theology. But these new lines would have quickened Park's interest and would have received his approval.

FROM PROFESSOR HERBERT W. MAGOUN, PH.D., CAMBRIDGE MASSACHUSETTS.

Dr. Wright was delightfully human and kindly. In an acquaintance of nearly thirty years, a large part of which represents a close personal friendship, not an unpleasant word or an unkind remark was ever heard from his lips. He recognized faults and foibles; but his criticisms were always just and sympathetic, and no one ever suffered a wrong at his hands.

He never forgot a kindness either, as I have reason to know. When Oberlin was running behind and those of us who had come last had to be sacrificed in order to stop the leak, I decided to go out on the frontier rather than wait for a better opening. We packed and shipped our goods and expected to spend the last Sunday at the hotel so as to start ourselves on Monday. Not so. Professor Wright appeared at the door and told us that we were to stay with him. We were six in number, three adults and three small children. He insisted, and we finally went. It was a Sunday that we never forgot.

Why did he do it? For a long time I could not imagine. Finally it came to me that I had prepared at his request a series of three papers for *The Bibliotheca Sacra* on "The Early Religion of the Hindus." It was a subject that I had intended to write on at some time, and he happened to want it for a definite purpose at that time. We were both satisfied, and I forgot all about the matter. He did not. Later, when certain philologists succeeded in suppressing two papers of mine—the leader finally confessed that the acceptance of my theory meant the rejection of his—I took the matter to Professor Wright. He promptly published a new paper for me, because I had to rewrite to meet the limitations of the printing office. It was an expensive paper to publish, and it was most kindly received. The other man had reason to fear its acceptance.

Dr. Wright also had the simplicity of greatness. He called upon us once at Hull, Mass., with a friend. We were all packed up, had only food enough to get a supper and breakfast, and expected to take an early boat in the morning. We



had a hurried consultation, I took the two gentlemen to walk to see the place, and milk and shredded wheat were obtained at the store. When we returned—we brought back an appetite—a simple meal was ready. My wife expained matters, and we ate. It was an enjoyable meal, and he spoke of it years afterward as a supper that he remembered with pleasure. "It tasted good."

When he was past fifty he learned to ride a bicycle. The boys on the street enjoyed the wobble of it and grinned as he passed. He took it in good part and said: "Never mind, boys, I'll learn to ride it yet." He did. It was characteristic of the man. He overcame obstacles with a sweet and gentle but persistent determination that challengd admiration. He has done a great work. He has fought the good fight. He has kept the faith.

## The Arena

### The Fatherhood of God

BY THE REV. W. E. KERN, PH.D., ASHTON, ILLINOIS



HIS thesis would be incomplete unless we consider what has been the result of the avowal of this false doctrine upon the church and the people. The pulpit with but few exceptions is declaring this teaching unto its hearers and the effect upon the message and the people can be readily traced.

First, and foremost of the effects of the teaching of such an unscriptural doctrine is, that the atonement of Christ's sacrifice is minimized, or wholly set aside as meaningless. If God is Father of all men, sin notwithstanding, then what foolishness for that Father to place before the world the suffering and death of His Son for any purpose whatsoever, when by a little love manifest in some other way He could win back a disobedient child! If there is not a gap between God and man that could not be bridged, why make such a costly sacrifice, the shedding of blood, for something which did not exist? It was not for the purpose of helping those who were in the family of God, but it was to reach those who were entirely severed from God by their sin who must have the way opened over which they might pass in their approach to Him who was justly displeased for man's sins. Remission could be granted only in the name and for the merit of that life which was a willing sacrifice for sinful man in order that God might be just as He became the justifier of those in sin. But if God is Father without making good this broken law and without showing the horribleness of sin, the whole scheme, as based upon Christ and His suffering and death, was wholly uncalled for. Sin, at most, with these contenders, is only a little disobedience which the Father can easily forgive or entirely overlook and expect somehow and sometime and somewhere that the imp of disobedience will return and take his place in the family and be counted one of the good sons of the kingdom. Thus, these doctrinaires make the atonement of Jesus Christ a meaningless thing and of no avail in the great economy of redemption. Such treatment of the suffering and death of the Lord Jesus is the fruitful base of the assertion of a probation after death, which has recently been brought into vogue to help out in these unscriptural positions assumed by men who desire to be thought liberal and up-to-date in their preaching and teaching, which in the last analysis mean that they want to have a good stand in with men of the world who do not and will not pay the price of a genuine sonship in the family of God. These moderns cannot point to a single verse of Scripture that gives them a foothold for this most insidious doctrine. If the universal Fatherhood of God is asserted, it will not stand alone save as it is bolstered up by the theory of a probation after death. Of course this means that there is the denial of a hell as a place of eternal punishment for sin. This is done either by direct statement in denying the existence of such a place, or by their silence on the subject. "Of course a Father could not be reasonable and send his own offspring to hell," so they argue. Then they affirm that the "eternal punishment" announced in Matthew



25 does not mean what it says. But, over against this, they affirm that the "eternal life" spoken of in the same connection is all right. That will sure be the possession of God's children. If there is something eternal in one part of Matt. 25:46, there must be just the same in the other part, since the same word is used in both places to express the duration. This whole scheme only means that sin is not such a horrible thing as some people are wont to think. It can be easily overlooked by the Father as there is no eternal condemnation to be attached to it. Sin, according to this unscriptural doctrine, supported as it is by a false philosophy, false reasoning, and a false exegesis, is only man's fall upward in his search after God. As Veereck, an American writer, puts it, we have it summed up in a nutshell: "I respect sin, for it is part of the quest of the human soul for the Ultimate Good."

Another and a very regrettable loss, which the assertion of this false doctrine demands, grows out of the treatment of the Holy Spirit necessitated by the treatment of the evil heart of man. He has a very important place to fill in the redemptive economy of Almighty God. Thus, the office work of the Holy Spirit in human hearts is passed over as something fanatical, inconsequential or only as a persuasive influence proceeding from the religious thought of the world or the Word of God. He is a superfluity in all the work of redemption, for what is to be redeemed since nothing has been lost or taken over by a wrongful owner? Then, the scriptural pronouncement of His work of cleansing from all iniquity—depravity of human hearts—has been rendered unnecessary, since the enunciation of the universal Fatherhood of God demands that all thought of a depraved humanity must be put away among the discards of things that came from pagan ideas and Greek philosophy. There is no inherited tendency in human hearts that leads away from God according to the necessities of this position, but, on the contrary, it is asserted that all children born into this life, start as did Adam. Now, the only thing about this whole matter is, these children of modern birth do not run so long as did Adam before they show a tendency to go wrong and actually do go wrong and into sin. Of course an unlimited environment is brought in to account for an early entrance into the walks of sin, and thus a scapegoat is found for the shortcomings of our modern children, while Adam had to bear the odium of being led into sin by the devil himself. But, today, that old scamp is quite a good fellow, since sin, which is the thing he deals in, is always a search for God. So, this philosophy has the unique distinction of presenting the devil as a helper in the work of redemption, and not as a hinderer to those who would enter therein.

But, one says, "To assert otherwise means that the gospel is based upon an appeal to fear and is contrary to the nature of God and His Son." Let us see. No one will deny that the teaching of fear is ever present in the Old Testament. "Like as a father pitieth his children, so the Lord pitieth them that fear him," is a sample of the Old Testament teaching. God has pity for the one that fears to do evil or that fears to displease Him. Then, the Christ said, "fear him who after he kills is able to cast into hell." Is there anything good that comes to any member of the human family, that does not come accompanied by a fear as to its loss or the misuse of it? Is not a wholesome fear a splendid antidote for a lack of rectitude in conduct, also as a deterrent to disobedience in civil life? Should the gospel be less insistent than the invitations and urgings in other walks of life when there is so much more at stake? So the Bible appeals to this trait of our nature and expects that we will heed the fear of failing in the most momentous affair of all this earthly life of ours. We are not a lot of boneless, fiberless invertibrates to whom such an appeal would be useless and wasted energy. We are made of better stuff than that and it is the part of common sense to acknowledge that we can heed such an appeal and be put on our mettle, and thus obviate the mistakes that would surely be fatal to our best interests in time and eternity. Christ himself appeals to our fear and expects that it will operate in a wholesome way to our best good. Some human creatures cannot be awakened to their best interests without some such shock as will loosen them from their supposed security. Can there be anything wrong about doing that when it will operate to the saving of souls from an eternal



perdition? The appeal to fear is found in every day experience, and when through the gospel there is the same appeal nothing strange ought to be thought of it.

These results flowing from the avowal of this false doctrine have also brought in their train an intellectualism in preaching that has not and in the very nature of the situation cannot arouse the consciousness of sin in human hearts. As never before there is a lack of this very consciousness of sin that shows that the devil uses just such rose-water sort of treatment for spraying the putrefaction of the human heart, that generates a good feeling without making one realize the awfulness of sin. Men cannot be Christians in even the lowest sense of that term when they are not made to feel the corruption and debasement of sin in their individual lives, and that they must bear the responsibility of the same unless they find succor in Jesus, the Saviour. This condition only reveals that greater and more regrettable fact, that the evangelistic spirit and fervor are absent from most of the preaching of to-day. Men in the pulpits are saying that they cannot say the things that ought to be said and remain long in a pastorate. It would certainly be a wholesome thing if some men had to move every year or so. As men determine to make their stay in a pastorate a long one they become less and less insistent on the great fundamentals of the gospel, and attempt to please men rather than God. The message is trimmed to suit the notions of men who want a large margin on either side of their Christian life for doing things that may be just a little shady. The preacher that will hew to the line will find that such members will wince for a time, and then they will demand that the preacher move on. "Woe unto you when all men shall think well of you," is the word of Scripture. But the officary of the churches say woe unto you when you have to move because you will insist on preaching the truth.

Consequently there has been a notable loss of influence of the church since the message has lost its prophetic note and has run into intellectual formalism with the desire to please men. This perverted Fatherhood of God is the greatest snare and delusion of the present day in the attempt of leaders to salve over the cancerous sore of sin in the human heart. For, if God is the Father of all, then why should any one listen to the gospel of Jesus? Or, why should any one fear sin or its consequences? Or why should any one repent of his sins? The only reason that is given by those who hold to such a doctrine is that men are the "disobedient sons" of God. But, who says so? It is not found in the Bible. It is only the assertion of the modern teacher and preacher who are saturated with rationalism. If God is the Father of all, why should any one ask pardon for sins committed, since the father must take care of his children, and God must receive any one regardless of repentance and pardon or He can entirely overlook all sins? Why should any one fear an eternal hell, since sin, according to the teaching of these modern wise-ones, has lost its blackness, and the guilt which the gospel reveals on account of sin is no longer to be feared, since the great love of the Father will not hold this against any one?

Thus, the power and influence of the church of Jesus Christ have decreased in proportion as ministers of the gospel have proven untrue to their vows and stand and proclaim this damnable heresy, and have sown the seeds of a liberalism that has caused men to look upon the church as an institution without divine authority. If God is the Father of all, then all are His children, and the only difference between the righteous and the wicked is, that the former have recognized their sonship and the latter have not; and, since hell has been set aside as not meaning anything severe, a probation after death is provided for those who do not realize their sonship in this life so that they may have another chance. And if they are to have *one* chance, why not another, and another *ad libitum* until all are saved? As that is what it means, why not adopt the Roman purgatory and be at one on this unbiblical assertion? But, conversion, which is now much in disuse since it is a wrong terminology, has degenerated into a simple knowledge that the individual is already a son of God, sin notwithstanding. Conversion, then, according to this new teaching is a recognition that all are the sons of God.



As these liberal tenets have been more and more proclaimed, the increase of anti-Christian cults have increased more and more. If God is not to be propitiated and Jesus' blood does not amount to an atonement that must be recognized before the forgiveness of sins takes place, and there is no hell for punishment, then why not say there is no sin to be forgiven? Why not say that the study of literature and the increase of education will be all-sufficient for this life and for what is before us? The facts of history are all against that program and its rosy results. But, if mental enlargement will do, why should not the evangelical churches fellowship with Eddyism, Dowieism, Russellism, Spiritualism, and, in fact, with all the isms of this latter day without distinction? With all of these distinctive doctrines that constituted the messages of the fathers of the church set at naught and held as non-binding on the consciences and souls of men; why should any one hold himself aloof from the association of the worst outcasts of the earth? Why not go to them, and tell them all that they have to do is to clean up a little and become a little more respectable and we will all get to the same place after death? This will include unregenerated prostitutes, vice-mongers, panderers, gamblers, drunkards, murderers, and all sorts of vile human vermin that infest the earth. But, then, what becomes of Jesus and His sacrifice, and God's call to men everywhere to repent and be saved from their sins? Why should Jesus Christ say unto men: "I tell you, Nay: but, except ye repent, ye shall all likewise perish"?

Then, again, we must not overlook the fact, that this doctrine, if believed in and preached, makes us at one with the most intolerably liberal Unitarianism, which boldly asserts that Jesus Christ was only a man, and, in no wise possessed any of the attributes of Deity. This doctrine of the universal Fatherhood of God is the fundamental stone of the Unitarian structure. If we are going to build thereon, why call ourselves by any other name when we repudiate the distinctive doctrines which have been the separating formularies between the churches of the Divine Evangel and Unitarianism? The so-called intellectualism that has gained such a foot-hold in our churches has been and is the demanding voice that we must not be too insistent upon these great conditions of salvation through Christ. The demand that men meet these conditions has made the churches which believe in the Deity of the Lord Jesus Christ the great institutions they are. They have warmth in them and an appeal that brings men face to face with their sins. These churches have grown in numbers and power while the Unitarian church, remains too frigid to make any growth. But, the popularity of this doctrine has gotten into the blood of far too many preachers, and they have searched far and wide for something to give to the world besides the Word of God; and, then, this very fascinating doctrine has in it the appeal for the old depraved and wicked human heart. For, it has in it no demand for a radical change of heart and life, but it holds out the alluring formula that by much educational development they will finally arrive at the highest attainable life, and all short comings in this life God will most graciously overlook when He makes up His final judgment. How criminal it is that men are willing to err on this side of the liberal life in order that they may be counted broad in their views and liberal in their preaching, but always at the expense of depth both in living and preaching.

Finally this whole unscriptural position is a surrender to Universalism in its most liberal forms, whose power our fathers of sixty or seventy years ago effectually broke. This high sounding phrase, "the Fatherhood of God," is the key-note of the false doctrine of Universalism, and comes forth into our evangelical churches from those liberal divines who, for a purpose, "prophecy smooth things." That purpose is a little cheap popularity with the godless and the world worshiping crowd, which does not want to bow its knees in humble submission, and confession of sins, and enter into the kingdom by the way of repentance and faith. The universal Fatherhood of God was made the chief corner-stone of the Universalist church in its Winchester Confession of faith, in 1803. Then, this doctrine was given a new stamp of approval at the World's Congress of Religions, held during the Columbian Exposition at Chicago, in 1893. In that Congress sat delegates from our evangelical churches—Metho-



dists, Presbyterians, Congregationalists, Baptists—alongside of Roman Catholics, Jews, Unitarians, Universalists, Confucians, Buddhists, and the good Lord only knows what not. Could Jesus Christ be the undisputed basis for the consideration of anything by that crowd, who is fundamental in His gospel? By no means. There were those who did not accept His Deity, and many of the others were pagans and holding to their lords and gods many. There was but one possible tenet upon which they could with any degree of unanimity stand. All accepted the fact that there was a Supreme Being of some kind somewhere; so the Universal Fatherhood of God, or a god, was the basis upon which they finally landed. What a denial was this, by his pretended friends, of the rightful attributes that belonged to our Lord Jesus Christ! What a sad spectacle was this, that His enemies were thus placed on a level with His professed disciples! What an attempt was this, to bring the Lord Jesus down to the level of pagans and thus compromise His Holy dignity—all in accommodation to the foolish notions of men who were without God and lost in their sins. This sort of thing has tended to cheapen the religion of the Lord Jesus Christ and put it on a level with the pagan cults of the world and alongside of those which reject Jesus as the Christ and Saviour of the world.

As an effectual antidote for this most unwholesome influence flowing from this unscriptural doctrine we must get back to the fundamentals of the Christian religion as embodied in that faith once for all delivered to the saints. We must decry all attempts to extract from the revelation of God His severity against all sin and give men to understand that to be Christlike is no easy job, but that it demands the full surrender to Almighty God, and a faith in Jesus Christ which eradicates all sin from human hearts and creates a full transformation of the life, and finds no place for human salve with which to cover over the leprous spots of sin in man's soul. This return to the teaching and insistence upon the scriptural fundamentals will include the strongest enunciation of the fact that all men are sinners and under the guilt thereof. Men must be made to feel that sin is awful in its consequences in this life and determinative of eternal destinies. Men must be made to understand that this life of ours must be taken as a whole and every part of it must be accounted for to Almighty God. Reformation will not take care of the past of our lives, but the sin found therein must be repented of and made right in God's own way, and not by slurring over the past from the point where reformation began. It is not reformation but transformation by the working of the Holy Spirit that is demanded of every sinner. The mission of the Lord Jesus must be made central to all gospel preaching and the atonement in His blood must be held before the sinner's eyes until he sees in that sacrifice the one way to God for the forgiveness of his sins. He must be shown that there is no remission save through that blood that was shed on Calvary and that this death was for man that he might have life and that he might have it more abundantly. The Scriptures say that the unrepentant will be banished from the presence of God and that they must go away into eternal punishment. This is hell, and each sinner makes it for himself. No amount of reasoning by the liberalists will remove this doctrine from the Revelation of God. *The Book says more about the hell of the sinner than it does about the heaven for the saint.* Was this a mistake on the part of God, or is it for the purpose of cultivating a wholesome fear in the soul of the sinner in order that he may be moved to bring his plans into accord with the eternal plans of God? However, there is enough said about the reward of the faithful, and the heaven as their final abode to energize the disciples of Jesus Christ in order that they may make sure of their election and holy calling.

"Come ye blessed of my Father," will be the glad refrain to greet their ears in that most momentous hour when both the small and the great shall be gathered before the great Judge. Men must be given to understand that heaven is to be sought—striven for—with all the energies that they possess. They must be made to understand that they cannot serve the devil all their lives while living on earth and that God will become their paymaster when the last dregs of life have run out. They must expect their pay from him who is their master. They must expect the wages of sin, which is death. And, finally, men

must be given clearly to understand that God is the Father of His own spiritual children—they who are born into that family by the operation of the Holy Spirit. The New Birth is the means of entrance into that family, and sinners are not of that family and cannot be until they make right the past of their lives by a genuine repentance and the forsaking of all sin, and living obediently unto God. When this shall be the proclamation given forth from the pulpits of our land in prophetic power, then will men begin to heed the message and will have a lively sense of the horribleness of sin and of its eternal consequences. It will be then that the church will receive power to be the divine agency in the accomplishment of God's mighty purposes.

NOTE—This is the third of a series of three articles on the Fatherhood of God, by Dr. Kern. The first article appeared in the April number; this article concludes the series.

## Flood Legends and Traditions

BY PROFESSOR H. W. MAGOUN, PH.D., CAMBRIDGE, MASSACHUSETTS.

Fifth paper of a series explaining why a world flood is a scientific necessity, if various geological and other problems are to be met.



VERY one knows something about the Bible story of the flood. Few know how extensively that story can be matched by other stories of a similar sort though by no means of a similar character. Parallel features appear constantly in the narratives; but most of the tales contain other features that are more or less fantastic. Some of the stories are fairly dignified, as, for example, the Chinese or the Hindu, although the latter has its limitations, even if it is one of the best in all heathen literature. There are two or three different versions in different documents, the best, possibly being that in the *Catapatha-Brāhmaṇa*, a book of ritual, ostensibly, which belongs to the White Yajurveda.

The account is characteristic of such things in the Vedic literature and is typically miraculous; for the Hindu mind runs to the mysterious very much as the English one runs to the practical. Thus we have in Rig-Veda X. liv. 3 this choice bit of theological lore:

What poets, pray, of those who went before us,  
Have reached in fact the end of all thy greatness?  
Who both thy father and thy mother also  
From thine own body caused to spring together.

The fact that Indra is thus made his own paternal and maternal grandfather did not disturb the Hindu theologian. It was merely an evidence of Indra's greatness, that was all, and no one was expected to question it or to argue about it in any particular. The Veda said so, and that ended it.

In the flood story, Manu starts to wash his hands in the usual manner one morning and finds a small fish in them. The fish at once addresses him and asks for help and protection, promising to return the favor in due time. Asked for particulars, he asserts that a flood is coming in the year when he reaches maturity, that Manu is to build a boat, and that he will save him from the flood. In the meantime, Manu is to keep him in a vessel till he grows large enough to be put into a ditch—water being provided him in each—where he is to remain until large enough to be thrown into the sea. He will thus be saved from being devoured by some larger fish, and he will himself become a *jhaṇa* and therefore of great size.

As to how the fish could thus come into his hands, there may be some sort of wonderment. It was all simple enough. No ancient worshipper ever dipped his hands in water, because any particle of pollution on a single finger would certainly poison the whole of the water, and the pollution would thus be spread over every part of him that touched the water. The only exception was running water, which carried off the poison at once. Apart from that, a basin was put under the hands and a slave then poured water from a ewer or large pitcher. It is the thing described by Homer in the *Iliad*, and it corresponds closely with the ancient pictures of baptism. The subject stands in running water and has a vessel of



water poured over his head. The sin is thus washed away. Modern variations of the plan would have horrified those who practiced it.

Manu, therefore, held his hands over a basin in the regular way, and the fish was poured into them in the water from a ewer. The ancients did not mind dirt, and they did not wash to be clean in our sense of the word. They could not, to begin with, because they lacked our soap. They washed to be ceremonially clean, so that they would not be defiled by swallowing some pollution, such as that involved in touching something dead. That explains their method, and it also makes clear the fact that cleanliness with them was a different matter from cleanliness with us. The modern small boy illustrates the actual situation after their ablutions; for he is content to let the water run over his hands without undue anxiety about soap and the removal of dirt.

Manu obeyed orders, and in due time the flood arrived. He had built his vessel that year and waited in a reverent attitude for the fish, as directed, and when the deluge began he entered the boat and made himself secure. Presently he beheld the horn of a great fish in the water and was told to fasten his painter or cable to that horn. He did so and was towed to the mountains of the North (the Himalayas), and he was then instructed to fasten his painter or cable to a tree and let his boat down as the waters subsided. "The flood had carried off all creatures and Manu alone remained." Nothing is said of either seeds or animals, although a later version mentions seeds and the seven sages as preserved also.

For a year he toiled and offered clarified butter, curds, etc., cast into the waters as an oblation. Then out of the waters arose a beautiful maiden. They lived happy ever afterwards; but where he got his cream from the story is not good enough to explain. The cow is simply taken for granted. The presence of a fish in the story is regarded as evidence that it came from Semitic sources, since the idea seems to be Semitic rather than Aryan. It may also be observed that seven sages saved with Manu would make eight persons in all.

The Malays have a legend of eight persons saved in two double canoes when a flood covered all the islands and destroyed everything, and the Chinese chronicle the escape of a man, his wife, his three sons, and his three daughters. This legend holds that the pillars of heaven were broken, the earth shook, the sun and stars changed their motions, the earth fell to pieces and the waters within burst forth and overflowed with violence, and a general destruction overtook man because of his wickedness. He loved the physical too well, and all heaven forsook him. The date is definitely placed at a time corresponding with 4000 B. C., and the conditions indicate something more than a local disturbance.

The Indians of North America have various flood legends, and some of them are highly colored, to say the least. Manabozo, according to one of these, was compelled to flee from a tribe of serpents whose prince he had killed. They began to gain on him, and he leaped to the top of a mountain. When he looked behind him, a flood was coming fast and covering everything. He climbed a tall pine. The waters began to rise into it and he called upon it to stretch itself so as to save him. It did, but the waters kept rising. He begged it to stretch itself again but it could not. The water reached his chin and stopped. Seeing a loon, he bade it dive and bring him earth. It dove but came up dead. A muskrat fared the same way. In its claws, however, was a little earth, and out of it Manabozo created a new world.

Other legends are found in South America, and some of them resemble those of ancient Greece, for a man and woman are said to have escaped a flood by going up a high mountain, and when the waters subsided they cast behind them over their heads the fruits of a palm tree, whose seeds became men and women. In the Greek legend, Deucalion and his wife, after being saved in a chest from a flood sent by Zeus, throw stones behind them, and these become men and women.

There must have been other legends among the Greeks; for a coin minted in the early days has a floating chest or ark on it, in which a man and woman appear, and a flying bird with a branch in its bill is depicted above. Moreover, on the chest the name NOE is inscribed, and the whole looks like a borrowed Semitic

incident utilized for a device on the coin. Just what the story behind it was, cannot now be determined with accuracy.

As Lucian tells the story of Deucalion, Semitic elements occur; for the race of men having become evil he alone with his family is spared in a great ark, in which are also placed in pairs whatever animals inhabit the earth. The flood was a mighty eruption of waters from the earth accompanied by heavy rains. It will be noticed that in various ways the idea of tidal waves overwhelming the earth shows itself more or less clearly in different legends. It is an element that cannot be overlooked or ignored. Indeed, it may be highly significant.

This idea is found in legends of the Druids, whose deluge was a lake, which they called Llyn Llion, the waters of which burst forth and covered the earth. It destroyed the wicked among men after a pestilential wind had done its part. The patriarch, with his select company, was shut up within some sort of a vessel with a strong door. Fire came first and split the earth asunder. Then the waves of the sea arose about Britain. The rain followed and all was covered. The vessel was lifted up, and the people within it were saved.

A Mexican tradition chronicles that only Tezpi and his wife Hochiquetzal were saved, along with their children, many animals, and various seeds. Their ship stranded on Mount Cohuacan, and Tezpi sent forth a vulture. It found carcasses and did not return. A humming bird did return with some leaves. Then the family went forth and dwelt on the mountain. According to Plutarch, Deucalion himself sent forth a dove, which came back very soon but had mud on its feet when it returned after being sent forth a second time.

A Peruvian story is said to have been obtained as early as 1570 A. D. by the Bishop of Cuzco, the information being derived from painted records on the Temple of the Sun. A great cataclysm destroyed all in a deluge save a man and a woman who found refuge in a box. They floated many miles and finally disembarked. Then they made clay images, animated them, and let them go. They buried themselves in the earth and emerged in various parts of the world from fountains and trees and caves. Thus originated the different races of men.

Even the aborigines of Greenland possess a flood legend, according to which the earth once tilted over and all men were drowned. There was but one man who survived, and he smote upon the earth with a stick that he carried, with the result that a woman came forth to be his wife, so that the world might be repopled. The Greenlanders also report that the remains of fishes are found far inland, and that the bones of whales occur on high mountains. All of which goes to show, as they themselves see, that the earth was once flooded. Moreover, the land, be it noted, would appear to be tilted over, if neighboring areas were carried down under an overwhelming load of ice.

The Voguls, who inhabit the eastern slopes of the Urals in Northwest Siberia, have a most interesting tale in this connection. Their land did not sink under a load of ice, and conditions were totally different. After seven years of drought a woman said to her husband: "It has rained elsewhere; how shall we save ourselves?" He suggested the making of two canoes from a poplar tree, and they did that. They also made a long rope—some three thousand feet—of willow roots and buried one end in the ground. Finally, they placed provision for seven days in the boat and covered them with rawhide, liquid butter being provided to grease the cable as it ran out.

Efforts to induce others to do as well met with failure. Finally, the man, who was their elder, said to them that the waters were coming, since they had already heard their roar for two days. He thereupon urged them to take to the boats such as they were. Lack of care led to the destruction of the rest, for the most part; but after seven days the waters receded, and the survivors were able to disembark. They came near perishing of hunger; but their prayers were finally answered by a new creation of plants, fishes, and animals.

The interesting thing in this account is the roar of the waters. The advancing flood would have to travel some two or three thousand miles before it could reach the Urals from either direction, and it would have to do better than a mile in three minutes to cover five hundred miles in a day of twenty-four hours.



As sound travels over a thousand feet per second and would cover over twenty-eight hundred miles in four hours, it is clear that the story accords in its details with what ought to be expected under the circumstances, provided a tidal wave was the real cause of the deluge.

In Ovid's version of the Deucalion story, it may be noted that in addition to the rain the help of Neptune is sought and given. In other words, his narrative involves a tidal wave sent in from the sea. Neptune bids the waters to help Jove in destroying men, and they obey forthwith. Other versions of this same legend contain the same element, and it is also added that various animals came to Deucalion and sought refuge in his vessel. He received them all, and Zeus prevented them from doing one another harm during the flood.

A deluge story of some sort crops out in many other places. Oyster shells and shields of crabs in East Tartary sands bear witness of a flood, and the Mongols state definitely that their country was once covered by the waters of an inundating deluge. In Guatemala there is a tale of men made from clay and later destroyed by a deluge. Men made from wood were little better and in consequence were destroyed by fire. The third attempt used maize, and it was a success. The Maoris of New Zealand tell of the wickedness of men and of their abuse of the priests, who finally built a raft and called upon the gods for a flood. It came with vast rains, and only a few escaped. A rainbow told them of approaching deliverance. Everywhere, except in Africa, flood stories can be found in some state of preservation, and even there, in Egypt, the Greek story is found in essence, evidently borrowed.

There are two Babylonian accounts, one recently discovered, and one that is found in the works of Berosus, a Chaldean historian of the time of Alexander the Great. They differ in details. Xisuthrus was a Chaldean king, the tenth one, just as Noah was the tenth patriarch. Warned in a dream that all should perish in a flood, he was told to bury all the sacred writings in Sippara, the city of the Sun. He was then to build himself a huge vessel, stock it with provisions, and put into it "the substance of all that hath life," including his family and friends. He obeyed, and in due time the flood appeared. The waters belched from their caverns and covered the earth.

Earthquakes and terrible rains accompanied these waters, and destruction followed in their wake. On the seventh day the rain grew weaker and the wind and rain then ceased. It is said, incidentally, that the inundation "swelled up to the sky." At last the ship stranded on a mountain, and a dove and, later a swallow were sent forth. Both returned. A raven did not return because of the floating carcasses. A second trial with the other birds brought them back with mud on their feet. The third time they failed to return, and he ventured forth. He and some others then disappeared, having become gods.

According to Berosus only Xisuthrus and his wife were thus taken to the abodes of the gods, the rest being told that they were in Armenia. They were instructed to return to Babylon and dig up the sacred writings and build cities which they then proceeded to do. This, then, was the story as it stood for many years; but it has received some most important additions, since new finds of another story have become available.

In 1872 Mr. George Smith discovered fragments of an Assyro-Babylonian legend said to be older than Abraham himself. In 1873 he was sent out to the ruins of Nineveh to hunt for more material. He found it. Gilgamesh, on a long journey, discovers Uhasadra (Xisuthrus) and learns from him the story of what befell him during the flood. Details of the size of the vessel and the amount of bitumen used and the provisions and the animals and the terror of the storm—even the gods fled from it—are all given, and the part which the various gods played in the catastrophe.

In all of these accounts the wickedness of men is emphasized, their destruction for that wickedness is brought out, and the preservation of some especially deserving person or persons is chronicled. In some cases evidence of transmission from Semitic sources may be traced; but in others there is no such indication. A common source may be postulated for some of the accounts; but it is simply pre-

posteriorous to claim that the Bible narrative came from the Babylonian one. That is what the higher critics have done, in their efforts to explain away all supernatural elements in the Scriptures.

The Bible story is unlike all the rest in its simple directness and dignity. It contains no fantastic elements—animals are easily handled and even turn to man in the face of a great calamity—and nothing that is improbable in itself. It must be remembered that the story is an account of what happened in Mesopotamia, not a description of what happened in all the world; for the story is necessarily local in its details, since no other supposition is even tenable.

World conditions would have allowed Noah to go around the earth gathering up animals of various sorts; but the walking alone with nothing to hinder would have required some fifty to one hundred years to finish it, and with animals to tend and feed and keep from devouring one another the time would be doubled or trebled. Meanwhile the animals would die or multiply to an enormous extent, and the situation simply becomes preposterous. No such idea was ever intended to be conveyed. It should not be read into the account.

World conditions and world consequences are involved; but they are involved as necessary accessories to the Mesopotamian facts. What happened there was the matter of prime importance, and what happened elsewhere was incidental. The flood was world-wide; but the Bible story covers only that portion of it which affects the account of how God preserved a line and then a race to make the coming of the Messiah possible. That is the governing element and the only one to be allowed a decisive voice in the matter.

## God as Revealed by Modern Natural Science

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ANY people of today consider it fashionable to profess to keep their science in one compartment of their minds and their religion in another, just as all clear thinkers have separate sets of pigeonholes for facts and theories. This separation of science and religion is, however, not a natural distinction, but quite artificial, being simply an echo of the "two worlds" of Immanuel Kant, a theory of philosophy which some of us have outgrown, not because it is Teutonic, but because it is false.

To me, the great principles of science and the doctrines of revealed religion are merely different aspects of one and the same great system of truth. They blend, they intermingle, they interpenetrate, they coalesce in such a fashion that it would be utterly impossible to separate them.

The book of nature is merely one of several ways in which we learn of God. We learn of Him through the revelation contained in the Bible; we learn of Him through all the various departments of nature; through our own personal experiences, that is, through God's direct dealings with us in the experiences of our own souls; and also through the history of his dealings with nations and the race in past ages. And while these sources of knowledge are not all of equal value in telling us of God, no one of them can be safely ignored in framing a true idea of God's character, his nature, and his relationship to the universe. And how unspeakably sad to see people confining their knowledge of God to what they can derive from one of these sources alone; for each of them has been used and is still being used as the one and only source from which we may learn the great basic truths of existence and our relationship to the universe and to the future life. Would it not seem grotesque for a man to examine water optically, subjecting it to every possible optical test, and claim to know all about water, while ignoring the chemical tests, and even the electrical and the other physical tests?

All this is by way of preface, and to warn the reader that in the paragraphs to follow I shall not always try to point out the particular quarry from which we may have derived a certain color-pigment in the general picture that I purpose to sketch of what I conceive to be the character of that Being whom we call our Father.



The general color will be that derived from natural science; but there are tints and shades derived from the other sources. It may also be necessary to forewarn the reader that the scientific facts and principles here presented may not always be found to agree with the kind of "science" given in the Sunday supplements of the daily papers; for it seems to take a long time for the really important discoveries of modern science to filter down into these popular vehicles of information.

#### STRIKING DEFINITIONS OF SCIENCE.

It was Louis Agassiz, the father of natural science in America, who said: "Scientific systems are in truth but translations into human language of the thoughts of the Creator;" while another in more recent times has said that, "All true science is but an interpretation of the handwriting of God in the natural world." And this is true in spite of the fact that we are continually running upon evidence that our world is in many ways abnormal and deranged, reminding us of the explanation offered by our Saviour, "An enemy hath done this."

The two leading characteristics which I wish to discuss in these articles are God's power, and his benevolence or love.

The God revealed to us by modern science is no "finite God," *a la* H. G. Wells. He is no creature of time, subject himself to the limitations of humanity in its struggles and hopes and disappointments, trying to do for himself and for mankind the best he can under the hard limitations of his fine and restricted power. This is a gross burlesque on the God of both science and the Bible. It is clear that Mr. Wells is neither a scientist, a philosopher, nor a theologian. He is properly a writer of fiction; and he ought not to venture into fields so far beyond his acquaintance. Both modern science and the Bible reveal the same infinite, uncreated, eternal Being, the Creator of the universe, and subject to none of the limitations of time, locality, or of frustrated and disappointed hopes. But He is not only the transcendent Creator of the universe, the originator of the matter or the stuff of which the universe is composed, as well as the framer of its outward form. He must also be the immanent Sustainer of the universe in both its smallest and its largest aspects, using the word "immanent" in its primary and correct sense, though the word has been so misused by certain modern pantheistic writers as to be almost spoiled for us.

Let me illustrate what I mean about God's power being still continually exercised in sustaining the universe which he has created.

The desire to find a material cause for every phenomenon is instinctive in the human mind, and has proved the chief impetus in a thousand discoveries. And yet, unless we are on our guard, this desire is liable to be a source of real error whenever we are dealing with the deeper problems of thought. For when we have pushed our way into the inner sanctuary of any department of nature, we almost invariably come upon a deep chasm between the known and the unknown which we can pass over only by building a bridge of words. Some of these verbal bridges have been decorated with very dignified names, such as "the luminiferous ether," "gravity," "chemical affinity;" and when we have shifted from the one side of the chasm to the other we impose upon the credulity of the public (and even ourselves) by giving out the impression that these *words* represent the real objective bridge on which we crossed.

#### VERBAL BRIDGES OVER INFINITE SPACE.

In how many ways do we by our theories dodge the crucial problem of how energy is really transmitted, that is, how matter can act on distant matter across seemingly vacant space! Gravity, and indeed *all the forms of the attractive or pulling forces*, come under this head. True, we observe certain regularities in the way in which these phenomena occur, and the phenomenon at one place seems to be somehow dependent on some exercise of force at another place. And because the relationship between these disconnected phenomena can be expressed exactly and precisely by mathematics, we invent a plausible materialistic theory, and by our ponderous algebraic artillery we think we have made our "explanation" secure for all time. And by persistent use of such theories we hypnotize ourselves into the belief that we are truly scientific in method, that we are dealing with

objective realities, and that these learned theories are something more than pretentious masks to hide our ignorance of real nature; when in reality these theories seem to be only a material screen to shield us from an embarrassing near view of the immediate action of God in all the various phenomena of the world; for not many find it a comfortable thought thus to live constantly beneath the great Taskmaster's eye.

The theory of the luminiferous ether as the medium of the transmission of light and other forms of radiant energy, is one of these pretentious bridges of words. Our advancing knowledge of electro-magnetic phenomena and of radio-activity is driving us back to a modified form of the corpuscular theory of light; and in that case we would at least have a real material cause for the phenomena with which we deal. While the popular theory of the ether has so many inconsistencies, and attempts to bridge over so many real chasms in our thinking, that it seems truly astonishing to see it taught so long. It is cheering to note an increasing number of scientists who have discarded it, and to be assured by a high authority that "the long succession of theories of the ether . . . forms a closed chapter in the history of science;" and that "there seems little likelihood that the chapter will be reopened" (Nature, Oct. 4, 1917).

Accordingly, it may be superfluous to present arguments against the assumption of the ether as a real entity. But as there never was any means of demonstrating its existence except by arguing the *necessity* of having such a medium to transmit light, Hertzian "waves," and so forth, it is quite likely that no multiplication of objections to the theory will ever be able to discredit it in the minds of those who continue to feel this "necessity." Those who refuse to admit the possibility of "action at a distance," as a manifestation of God's direct and immediate control of phenomena, who insist on inventing a connecting material medium between every observed effort and some material object with which it seems to be in causal connection, will, I suppose, have to be allowed to exercise their ingenuity in any way to satisfy their minds, even though they may have to revise their theory with every fresh discovery in optics or radioactivity.

There are many other ingenious mental devices, like this of the ether, which seem to me to be only materialistic efforts to postpone or to dodge the real vital lessons to be read from natural phenomena,—efforts to push the real Cause back one step farther into the shadow,—a last desperate effort, in the face of the constantly accumulating evidence of modern knowledge that the great First Cause is far more intimately connected with life and motion than many are willing to believe. We have already alluded to gravity and the other attractive forces, such as cohesion and adhesion; but seemingly very few people have ever paused to consider how utterly inexplicable they still remain in any physical or materialistic sense.

It is easy to explain any form of a *push* in a physical way; but gravity is *not a push but a pull*. And how are we to explain the method by which a body can act where it is not, how explain in detail the way by which it can reach out and pull in toward itself another separated body, and exert this pull across the immeasurably wide fields of space? The mathematical law of inverse squares may tell us very accurately the manner in which the results are accomplished; for our Creator is a God of order. But there is no materialistic theory of the *why* of gravitation that is worth occupying the time of sensible, truth-loving people. And we can rest assured that there never will be any such real "explanation," save that this is the way which the great Jehovah has ordained. Such theories only serve to explain the known in terms of the less known or the unknown; hence they can serve only as a sort of mental buffer or shield between us and the full-face view of the direct working of a personal God, the living Creator and Sustainer of the entire universe, whose word must always be as effective throughout the remotest corners of his universe as near at hand, for the very simple reason that matter has no "properties" which he has not imparted to it, and accordingly it can have no innate inertia or reluctance to act which God's word would have to overcome in order to induce it to act, even when this word operates across the wide fields of space. On this explanation these phenomena of "action at a distance"



are at least made intelligible; while to me at least, and I speak now as a scientist to whom these studies have become the business of a lifetime, they are intelligible in no other way.

#### ATOMS AS WELL AS SUNS IN HIS KEEPING!

But it is not alone in its larger aspects that the universe tells us of the sleepless watch-care of the living God, our Creator and Sustainer. He cares for a thousand million suns, with all their accompanying systems; but he also directly controls the molecules and atoms and electrons of which all the various larger parts of the universe are composed.

The word "atom" means *that which cannot be cut or divided*, thus registering in its very etymology the theory of the atom as the smallest structural component of matter. This view of the indivisibility of the atoms held its place until the marvelous discoveries of radioactivity, some twenty years ago, since which time we have built up a very considerable knowledge of the composition of the atom; and in the *electron*, now quite definitely determined to be about 1-1760 the mass of the hydrogen atom, we have seemingly found the smallest of the small things of nature, and it turns out to be nothing else than a particle of negative electricity.

For electricity is now known to be composed of particles, that is, it is granular in structure. All bodies, no matter what their composition, can by suitable treatment be made to give off these electrons, or negatively charged particles, and these electrons are always the same, no matter from what kind of substance they come. In a somewhat similar way, we can always get electrified particles of the mass of hydrogen atom, or about 1760 times the mass of the electron, whenever we send an electric charge through a highly rarefied gas, no matter what the kind of gas. Whether or not these positive units will yet prove susceptible of being split up into smaller particles comparable to the electrons, is merely a subject for conjecture. In the present state of our knowledge, what we call matter seems to be composed of these positive units and of the electrons which are about 1-1760 as great; and so far as we now know, these facts suffice to explain the structure and behavior of matter. Thus we can either say that electricity is composed of matter, or say that matter is composed of electricity; and human language is at best such a clumsy vehicle of thought that scientifically and philosophically the one statement is as correct and as reasonable as the other.

In passing it may be well to remark how the facts of radioactivity have now very positively disproved the old pagan theory of the past eternity of matter, proving instead that *matter must have been created*. For all the elements of high atomic weight are now known to be gradually disintegrating, by their atoms losing some of their electrical charges, and thus becoming transformed into other elements of lower atomic weight (speaking in terms of chemistry). This transformation has been proved in the case of about a third of the elements, and it is inferred of the others. But it should be noted that this transformation is by *loss and not by gain*. Not the evolution of matter, but the degeneration of matter, is the plain and unequivocal lesson to be drawn from these facts; and it is equally plain that the stuff which we call matter must at some time in the past have been called into existence in some manner or by some means no longer operative in nature. The past eternity of matter, as well as its progressive development from the simple to the complex, is no longer a possible supposition in view of the facts of radioactivity. There is no ambiguity in the evidence. All the facts point to the real creation of the stuff of which matter is composed, and forbid the idea that matter has always existed. So far as modern science can settle any question, the substance of which our universe is composed cannot have existed as it now is during an *infinite* past period; for like a number of clocks all running down, the elements would all have run down long ago. The various kinds of matter are thus like the various kinds of life, they are degenerating, not developing; and modern science can tell nothing about the origin of matter or of life, except that God created them.

But on the other hand, the general picture which modern science presents to us of the universe at large is not that of a huge machine which God started

running long ago, and which he then left to run itself, slightly concerned with the results. No theory of the inherent properties of matter will stand scientific examination. Matter does not act as it does because certain properties have been imparted to it, and it has then been left to act through this inherent energy. No, a thousand times no! The God whom we adore not only controls a thousand million suns throughout illimitable space; but by his tireless, sleepless care he likewise controls every movement of the very electrons and atoms composing our bodies, as well as every movement of the countless phenomena of nature which take place about us.

### IS GOD THE AUTHOR OF EVIL?

Having considered some of the facts from natural science which show God's continual care over the things of nature, both in a large way and in a small, we found that gravitation and all the attractive forces can not be explained in a materialistic way, and must be regarded as due to the direct working of the Creator's all-sustaining Word. It is not because certain "properties" have been imparted to matter, and it has been then left to act through its own inherent energy, that breath and pulse continue their rhythmic action; but every rising breast, every throbbing pulse, tells us of the sleepless care of Him in whom "we live and move and have our being."

But at this point two dangers need to be guarded against, the danger of getting over the line on to pantheistic ground, and the related danger of making God the real author of evil.

Pantheism in its Protean forms is in reality the most subtle and dangerous deception of our time. There is a materialistic form of the doctrine which practically deifies the electrons, atoms, and molecules, making all the phenomena of the universe, "from mud to mind," from star-mist to the *Principia* or the Sermon on the Mount, merely the unfolding of properties inherent in matter itself. And there is a spiritualistic or "idealistic" extreme which in effect denies the reality of matter, and attempts to explain all phenomena as illusory manifestations of an all-pervading "mind" or spirit. Between these extremes there is room for a thousand varieties, especially when we consider that many people hold pantheistic views in various departments of their thinking, without taking the trouble to reconstruct the rest of their mental processes into consistency with their pantheism.

#### DEADENING PANTHEISM'S RAMIFICATIONS.

It would lead us too far afield to discuss adequately this subject of pantheism, a doctrine identical with the deadening, withering philosophy which has been the curse of India for centuries, and which has blighted and ruined every people who have adopted it. I have discussed this subject at length in several chapters of my book, "Back to the Bible." Here it must suffice to consider the other subject of the origin of evil.

It is true there are some modern pantheistic mystics, like the Christian Scientists or the Eddyites, who affect to deny the existence of evil in the universe. Whatever is right and good, in their philosophy; there is no evil, but thinking makes it so. But no one with any biological or sociological training would try to ignore the existence, in the whole range of organic life and in human nature especially, of conditions which need to be accounted for, if we are to consider our universe the real, deliberate creation of a God of love. As one of our greatest lyric poets has expressed it:

"All my knowledge is that joy is gone,  
And this thing woe crept in among our hearts,  
There to remain."

Still another of our classic singers has spoken of the sin and misery all around us in the world,—“here where men sit and hear each other groan.” And while a few years ago we thought that the world had about outgrown the worst manifestations of these evil propensities, the experiences of the past five years have about disillusioned us, and we all realize that there is something wrong with the world and with all the forms of life in it, man, the highest form of life, being pre-eminent tainted with this thing which we call “evil.”



The Bible, indeed, gives us an adequate and satisfactory explanation of these conditions, and to this explanation we must presently revert. But if for the present we ignore this explanation furnished by revelation, and try to solve the problem by reason alone, we find that there are two, and *only two* possible views:

1. That man was created out of hand in his present condition of misery and evil, fierce lusts, murderous hatred, and innate selfishness, making miserable both himself and all around him; that is, man was deliberately made out of joint with nature and nature's God. But such a supposition charges with purposeless folly a Creator who, on other grounds, is evidently wise and good, making him the deliberate and direct responsible cause of all our world's misery and sin. Hence, this hypothesis is too preposterous to be entertained for a moment.

2. That man was originally formed in an imperfectly developed condition physically, mentally, and morally, and is now on the road (by purely natural process) to a higher development and ultimate perfection, the present evils and innate selfishness of human nature being but the survival of something still worse in the past, when such characteristics were the natural endowment, the outworking of principles implanted in nature long before man's existence. This is the view of biological evolution. Sin and misery and evil are but "the growing pains of the soul," which we shall some day outgrow, racially and individually.

But surely this latter hypothesis is not one whit better than the former; for it makes sin and evil the endowment of the Creator just the same, something that he saddled upon the universe when he started it evolving. True, it pushes the cause of evil farther back in time, a little more into the shadow, but it in no way relieves God from being directly responsible for it. Why should God make the world in this horrible way of agony long drawn out? Was he just experimenting? Did he really have to produce the higher forms of life (man included) by means of those long millions of ages, with their red trail of misery and suffering even before man appeared, man himself but very slowly emerging from the chaos of lust and blood, a true product of "nature red in tooth and claw?" Or was the Creator conditioned (as H. G. Wells would have us believe) by the refractory substance (matter) on which he was working, unable to do with it quite as he wished? It would almost appear that this last supposition is the one now adopted by most theistic evolutionists, though, as we shall presently see, this is not Christianity, but paganism, pure and unmixed.

The agnostics are less dishonoring to the God of nature; for they refuse to believe that an all-wise almighty Creator would make himself responsible for such a state of things, or that he could be hampered by the material with which he was working. They argue that it would be nothing short of a tyrant or a fiend that could deliberately impart such tendencies to a creature, and then punish it, even by the law of cause and effect, for living out the dictates of its hereditary nature.

#### EVOLUTION'S ESTIMATE OF EVIL.

A few quotations from standard authorities will serve to show the very important place assigned by evolutionists to those qualities which are rightly regarded as the very quintessence of evil. For, according to the evolution theory, nature has put a high premium upon these beastly qualities, making them the very ladder by which the human race has attained its present position of pre-eminence. Thus, Huxley writes:

"For his successful progress as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and the tiger."

Similarly John Fiske says:

"Those most successful primitive men from whom civilized peoples are descended must have excelled in treachery and cruelty, as in quickness of wit and strength of will."

Elsewhere Fiske gives us a more general view of the subject with which we are dealing:

"Theology has much to say about original sin. This original sin is neither more nor less than the brute-inheritance which every man carries with him" ("The Destiny of Man," p. 103).

Le Conte traces this inherited evil back still farther, making it a part of the very nature of things:

"If Evolution be true, and especially if man be indeed a product of Evolution, then what we call evil is not a unique phenomenon confined to man, and the result of an accident ('the fall'), but must be a great fact pervading all nature and a part of its very constitution." ("Evolution and Religious Thought," p. 365.)

The reader should especially consider this last quotation, because it is from one who called himself a Christian evolutionist, and because the ideas expressed are representative of modern religious evolutionists everywhere. But there is no perceptible difference between Le Conte's teachings as given above and the following from Celsus, usually called a Neo-Platonist, who was the first ancient writer to devote a work to the specific task of attacking and refuting Christianity:

"For in this world evil is a necessary thing. It has no origin, and will have no end. The '*ele*' is the source from which what we call *evil* is ever springing up afresh' (Neander's History, Vol. I, pp. 233, 234).

But the fact that the latter was written by a pagan philosopher very soon after the death of the apostles, and in violent and express opposition to the Christianity of the apostolic age, ought to be significant. How can the same doctrine be camouflaged to resemble Christianity in this twentieth century? If Benedict Arnold or Aaron Burr were to return to life, how many of us would vote them in as good Americans expressly and entirely on their previous records?

The sum of all this will serve to show that the doctrine of evolution has no explanation for what we call evil, save to make it a part of the very nature of things, inherent in the very constitution of the universe; and accordingly, if the universe is the work of a personal God, even through the process of evolution, God must be directly responsible for this thing that we call evil, or else he is limited and hampered by materials over which he does not have complete control. There is no third alternative.

On the other hand, Christianity has a full and satisfactory explanation of the origin of evil, an explanation which completely relieves God of all blame in the matter, and this is the point here under consideration.

Let us briefly consider the explanation which Christianity offers for this problem of the origin and the continuance of evil.

#### THE BIBLE'S SATISFYING EXPLANATION.

According to the Bible, sin is an intruder, a mysterious, unaccountable result following from the perverse choice of a being created by God, but endowed with freedom of choice. For nothing is plainer in both the Bible and a rational philosophy than that God was in no wise responsible for the entrance of sin into the universe; there was no real *cause* for it, as might have been occasioned if there had been any arbitrary withdrawing of the divine grace or guidance, or some deficiency in the divine government. This entrance of rebellion could be excused only by showing a *cause* for its existence, and then it would cease to be sin.

Before the entrance of evil, peace and happiness prevailed throughout the universe. Not only did inanimate nature act in perfect harmony with the divine will, but all created beings were also in perfect harmony with their Creator, "instinct" being a perfect and reliable interpretation of the will of God. Love for the Divine Father was supreme among rational beings, love for one another unselfish and impartial. But the bringing into existence of intelligent personalities endowed with the freedom of choice involved the risk, the possibility, that some day, on some occasion, this choice might be perverted,—not by a mere mistake or intellectual error on the part of some created intelligence, but by his choosing a course of action out of harmony with the fundamental principles of the universe.

Still following the record of the Bible, we learn that long before the creation of this world, sin had originated with one of the very highest of the inhabitants of the universe. Little by little this mighty angel began to indulge in a selfish desire for his own exaltation; he became jealous of the honor and power enjoyed by the Son of God; he diffused a spirit of discontent and dissatisfaction among the heavenly beings, until this could no longer be endured, and he was "cast out" of heaven.



The Bible passes over in silence the efforts that doubtless were made by Infinite Love to hold Lucifer back from the perilous course on which he was entering. Even when he and his sympathizers were banished from the abodes of bliss, they were not destroyed forthwith. Since alone a service of love can be acceptable to Jehovah, the allegiance of his creatures must rest upon the universal and firm conviction of his justice and kindness. Since the inherent nature of sin had not yet been fully revealed, the inhabitants of heaven and of the rest of the universe could not have seen the justice and mercy of God in the immediate destruction of Satan. Had he been blotted from existence when his disloyalty was exposed, the rest of the universe would have continued to serve God; but it would have been a service inspired by fear, not love. The inherent evil of rebellion against the Creator must for the good of the universe be allowed to come to maturity, as an object-lesson to all coming ages, and as a perpetual safe-guard against the repetition of this terrible experiment. Only by seeing the results of the outworking of Satan's plans, their degrading and demoralizing effects upon both men and angels, could the subtle influence of the great deceiver be fully destroyed, and the last seeds of questioning and rebellion utterly and forever eradicated.

The tacit permission given Satan to introduce his work of deception and rebellion into this world is only a part of the general larger plan of the Creator to allow sin to go to seed, to come to full fruition. God made man upright, "in His own image," and pronounced him "very good." But man voluntarily took the side of the great rebel, and in his heart selfishness took the place of love, transmuted by the mysterious inherent nature of disobedience. He had been placed as the lord of this world; but by his rebellion he unsettled the nice equilibrium existing between himself and the surrounding conditions of nature; and by a reflex or sympathetic result of his act he dragged down with him in his fall all those forces and objects in the natural world over which he had been placed as king. God choosing to allow all nature thus to witness to him of his fall, and to make this deranged or abnormal natural law the means of bringing him back to the way of obedience, happiness, and peace.

Such is the explanation of how this "present evil world" is, in spite of so many appearances to the contrary, the work of a God of love, infinite in power and absolutely unconditioned in his creation. To compare this explanation of the origin of evil with that offered by the Evolution doctrine would be to degrade this explanation by such a comparison. Indeed it is the only explanation deserving to be called scientific, for it throws the entire responsibility of evil on what that clear-thinking scientist G. J. Romanes calls the only real *cause* of anything of which we have direct experimental knowledge, namely, *the choice of a free personality*. Obviously this freedom of the creature's will is the only condition that can relieve God from being directly responsible for everything found in his universe. And even if we grant the freedom of the creature's will, the ultimate results after sin is but a historical memory must be sufficient to warrant the frightful risk involved in thus creating beings free to choose between right and wrong, between loving allegiance to the Creator and rebellion against him. But to me as a scientist and a student of philosophy the Bible explanation is so beautiful, so eminently satisfactory, so adequate in every respect, that I can only wonder and adore.

### DOES GOD REALLY CARE?

We have now seen how modern science reveals to us a Creator infinite in power and wisdom, in no wise hampered or conditioned by the material (matter) on which he was working, since matter itself can have no "properties" except what he has imparted to it, and hence that it can never get beyond his direct control, nor can it ever manifest any inertia against his will that would have to be overcome in order for him to do as he might wish to do with it. We have also seen how the doctrine of Evolution belittles God by making him either a "finite" God, limited by conditions beyond his control, or else the deliberate author of all the evil and misery in the universe. In contrast with this we have also seen how beautifully and satisfactorily the doctrines of revealed religion account for the evil now in the universe as the implied consequence of God's creating beings with freedom

of choice, the present evil conditions being neither eternal in the past nor eternal in the future, and in no way bringing a reflection on the Creator for allowing them. In conclusion I wish to write briefly, of the present relationship between the Creator and the things which he has made, and if possible to dispel the sad confusion now prevailing in many minds between God's continued immediate action in certain departments of nature and his action in other departments through the intermediate use of second causes.

On every hand we hear proclaimed an extreme form of the doctrine of God's omnipresence (usually called the divine "immanence") which not only denies all distinction between the work of the original Creation and the present perpetuation of the world, but a form which practically denies all second causes, and which cannot well be distinguished from pantheism, though it would be a spiritualistic or "idealistic" form of pantheism, or "monism," to use the favorite modern term. These extreme advocates of what they are pleased to term the divine "immanence" often go so far as explicitly to deny all second causes. And while they are fond of proclaiming this idea as an entirely modern discovery, and proclaiming it with all the enthusiasm of proselytes to a new religion, they are also prone to state the (seemingly) opposed doctrine of second causes in such a way that it virtually amounts to a mere caricature, a burlesque, picturing a sort of "absentee" Caretaker, who started the universe running and now merely stands by and watches it go, only slightly concerned with what happens. Thus pantheism and deism are often spoken of as the only possible alternatives for the choice of the modern man, and especially the only choice for the philosopher or the scientist; for the real teachings of the Bible and of a rational Christian philosophy, and the perfect harmony of modern scientific discoveries with them, are as completely ignored by the facile writers above referred to as if these teachings had never been formulated or taught by intelligent people.

Let us consider this subject in its twofold scientific aspects, first the doctrine of second causes, and secondly the doctrine of God's immediate acting in various departments (or all departments) of nature.

1. We cannot deny that the will of man is a real cause, producing continual changes in the world around us. But it is impossible to draw a clear line of distinction between man and the higher forms of life in this matter of being a *vera cause* (true cause) of physical change; for at least all the higher forms of life seem to have the ability to act beyond mere instinct and to perform real voluntary acts in a physical sense, even though these acts may be below the level of self-conscious reasoning. More than this, if there are not also true second causes outside of the wills of free personalities, the whole universe must be a gigantic deception; for it seems to be full of second causes. Long chains of what seem like second causes exist, made up of infinite numbers of links, as when the sun carries an amount of water up into the air, the latter dropping the water upon a mountain in the form of rain, gravity rolling it down the slope in vast force, sweeping away villages and towns, changing the fates of individuals and of nations. More than this, we know that the amount of work done by a steam engine depends upon the amount of steam carried from the boiler to the condenser, and this in turn depends upon the amount of coal that is burned in the furnace; and these relationships are capable of the most exact mathematical statement. Thus even the strongest opponents of the doctrine of second causes never deny that the latter *seem* to surround us on every side, and that through the law of the conservation of energy it would be possible to trace all acts taking place on our earth back to the radiant energy coming to us from the sun.

But this view of the matter, it is evident, readily leads us to a deistic view of the universe,—or to that burlesque of the Christian view which is spoken of as the doctrine of an "absentee God," watching his universe run from the outside, scarcely concerned with what it does.

2. On the other hand, a careful study of the correlation of forces shows us that the great First Cause is still very closely related to the operation of his universe. We may start, for instance, with the postulate of a Mind or Intelligence behind nature, an idea which is much more than a mere assumption, being in



reality an unavoidable induction from the countless evidences of *design* in nature; and as Dugald Stewart has well said, "every combination of means to an end implies intelligence." But the direct or immediate action of the great Intelligence behind nature is manifest not only in gravitation and all other examples of "action at a distance," as spoken of in the first part of this article, but also in the marvelous behavior of the cells; which, instead of behaving in a way to indicate that their life processes are due to properties inherent in the atoms and molecules composing them, show every appearance of being *mere automata* under the direct control of an intelligent, purpose-filled Mind,—a Mind external to themselves, it is true, and gloriously transcending them, constantly, ceaselessly exercised by an immediate action which we may well call "immanent," in the original and proper sense of this term, ignoring its recent misuse in the interests of pantheism.

Yet vital action is capable of exact correlation with the other forces of nature; and thus the modern law of the correlation of forces teaches us that the energy behind life must be the very same as the energy pervading all the other departments of nature, the various manifestations of which we know as light, heat, gravity, electricity, and the like. Thus while the study of the behavior of life or the doctrine of "vitalism" might encourage us to think that in the cells and in the behavior of protoplasm we are witnessing a unique phenomenon, the direct action of our Creator; yet we find that by the correlation of forces and the conservation of energy we must *say the same thing about all the physical and chemical phenomena of nature.*

In other words, while the study of mere physical and chemical action might easily lead us to a strong belief in second causes, or to the belief that in this department of nature at least certain "properties" had been imparted to matter and it had then been left to act largely by itself; yet, since the vital processes of living organisms are capable of exact correlation with all other forces, such as light, heat, and electricity, the direct or immediate action of this universal all-controlling Mind in all the phenomena of nature seems demonstrated beyond a doubt, leaving apparently little or no room for any action of second causes.

But this view of the matter, as is very manifest, is liable to lead to a pantheistic view of the universe, an idea subversive of all true religion.

How then shall we reconcile these conflicting views?

In this case, as in so many others, the Bible comes in to show us the rational *via media*, or middle way, the straight path of reason and sound philosophy which avoids the absurdities of both extremes.

The plain and unambiguous teaching of the Bible is that God, the Creator, is a being, a person, infinite in all his powers and perfections, omnipresent throughout the universe; yet that there is a place in which he is to be found, or where he abides, in a sense in which he is not to be found in any other place. This paradox is easily understood when we realize that God is present everywhere throughout his universe *by his word and by his Spirit*,—his word being necessarily as effective throughout the remotest corners of his universe as near at hand, for the very simple reason, as already remarked, that matter has no "properties" which he has not imparted to it, and therefore matter can not have any innate inertia or reluctance to act which God's word would need to overcome in order to induce it to act, even when this word operates across the boundless fields of space. God has created free personalities, and he leaves the mind of each of them free to serve him or not to serve him, these free intelligent beings becoming thus true second causes. More than this, provision for almost innumerable second causes seems to have been made even among the physical and chemical forces of nature, without however in the least interfering with the direct action of the word of the Infinite One in guiding and controlling them all.

Christ Jesus, our Lord and Saviour, was associated with the Father in all the primary work of Creation; and he came to earth to show us what God the Father is like, that mortals might behold their Creator without being consumed. In him we are to behold as much of the Deity as is for our good and our need to know; beyond that we must trust the hand that never wearies, the mind that never blunders, the heart that never grows cold.

In reality the seeming conflict between the doctrine of second causes and that of God's omnipresence or direct action is closely analogous to the old (imaginary) conflict between the Law and the Gospel, read from the book of nature instead of from the Bible. The reign of second causes is the stern inflexible reign of law; but God's immediate or direct action brings in the supernatural, the miraculous, or the Gospel. Each has its proper place; and neither must be dwelt on to the exclusion of the other; and neither nullifies or interferes with the other. We are all under the hard exactitude of the law, with its irrevocable condemnation, until the Gospel intervenes, and not only pardons the past, but enables us to fulfil the law's requirements for the future. The reign of second causes alone would take away man's moral responsibility, making us all mere creatures of our environment, the victims of a merciless determinism, and death would be the inevitable result of the violation of the slightest physical or physiological law. But we are all given the power to live above our environment, and a beneficent healing power is constantly intervening to save us from the inevitable consequences of our errors, healing our wounds and curing our diseases, and in this is giving us an object lesson of the forgiveness of sin and a promise of our ultimate conquest over all its power. We are all ineluctably bound about by countless chains of second causes, "awful with inevitable fates," until we see through them all the close providential working of our Creator, who is also our Saviour, and who is in no way shackled by his own laws, but conducts all things according to the counsel of his own will.

That we cannot comprehend all this, that we cannot set definite or exact boundaries to these seemingly conflicting views, is not at all surprising, for we are but finite. Even God's universe partakes so much of his prerogative of infinity that it is utterly beyond the compass of our finite minds. Indeed, if either the Bible or the book of nature contained nothing beyond what we could easily comprehend, would it not diminish our reverence and awe for the One behind them, whom we now regard as infinite in power and wisdom?

True, the natural sinful human heart cannot bear this thought of the direct acting throughout nature of the infinite Creator. It brings us too close beneath God's gaze in our sinful shortcoming and nakedness. And so men draw the veil of their pantheistic or monistic philosophy over their hearts and minds, to hide them from his all-searching gaze. In ancient times they seem to have done the same, as the monuments of Egypt and Babylonia declare; and the intimate knowledge of nature and its Creator which we know they had, in the morning of our world, degenerated into the nature-worship and the polytheism or the pantheism which we find so nearly universal at the first dawn of secular history.

It is only the child of God, the redeemed man, who can view without flinching the sublime fact that what we call second causes are not the real causes of natural action, that the ordinary phenomena of light, heat, gravity, vital action, and so forth, do not occur because certain "properties" have been once imparted to matter and it has then been left to act of itself, any more than the child of God is left to struggle along with the supply of divine grace which was imparted to him at his conversion. The Christian feels his constant dependence upon his Creator for overcoming power day by day, and he sees the whole universe just as momentarily dependent upon the tireless watch care of the great Sustainer of all. The Christian alone delights to look upon the ceaseless service of his Father's love, perpetually ministering to the needs and even to the whims of His creatures. But if this tireless ministry reminds man of his own spiritual nakedness and insular selfishness, it serves also to remind him that it is only the free gift of a Righteousness not his own that can clothe the ashamed soul cowering beneath the eye of infinite Purity and unselfish Love, and also to remind him that not even in the redeemed state will he cease to be momentarily dependent upon his Creator for life and all its blessings.

In our natural state we are like the dead, inorganic matter. Only by a new life that must be imparted to us from above, a real, individual, new creation, can we become alive spiritually. And then only by constant dependence for spiritual life and growth upon the word of the One who first created us can we hope to develop into true sons and daughters of God, whose continuous care is momentarily exer-



cised in controlling every particle of our bodily frame, and by whose continuous guidance and help in the development of character we hope to become worthy of a place in His presence forevermore.—*S. S. Times*.

Please find enclosed my check for \$1.50 for renewal of a year's subscription to your excellent magazine. I am an aged retired minister and have but little laid by for old age and its increasing infirmities, but feel a desire to retain your excellent publication. All the numbers are good and ring true, but the May number, now before me, seems to me to be the best of all! "The best of the wine at the last of the feast." You have my best wishes.—Rev. J. A. Sutton.

## The Hand of Moses

BY THE REV. H. W. CONGDON.



IN the Book of Leviticus there is a passage, in the twenty-sixth chapter and the forty-sixth verse, which reads as follows: "These are the statutes and judgments and laws which Jehovah made between him and the children of Israel in Mt. Sinai by the hand of Moses."

This appears to be beyond question an assertion of authorship. The preceding legislation is referred to Moses as the writer from whom it came. It is attributed to him in this specific way, as given by his hand. These laws were not mouth to mouth, until finally written out by some late scribe, but Moses' own hand recorded them. This subscription to these laws can have no other force nor meaning than in all like cases at the present day where the attestation of a writer's hand declares the work to be his own. Even if the words quoted above were not written by Moses himself, yet it is evident that they are intended to attribute this legislation *in its written form* to Moses as the scribe through whom it came.

But it must be observed that the legislation itself is ascribed to Jehovah. Jehovah himself made these laws between himself and Israel at Sinai, and Moses was his scribe. The first verse of this book (Leviticus) reads as follows: "And Jehovah called unto Moses, and spake unto him out of the tabernacle of the congregation, saying," and here follow the laws of the sacrifices. This seems to indicate a living voice which spake audible Hebrew words into the ear of Moses, and which Moses wrote down from this dictation. Taken together, the two passages certainly convey this meaning very strongly. And every section or division of this book begins with "And the Lord spake unto Moses, saying," or equivalent words. The laws of the sacrifices, the festivals, and of the various rites of the Hebrew worship, are not of human invention nor of historic development, but they came fully developed and perfected from the divine lawgiver, Jehovah. Any other sense does violence to the words of these texts, and perverts their evident meaning.

In corroboration of this view, we read in Numbers vii. 89 the following: "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of testimony, from between the two cherubim: and he spake with him." The time of the occurrence here recorded was the first month of the second year of the exodus (Exod. xl. 17; Num. vii. 1), and the place was Mt. Sinai, the same place where it is said, in Lev. xxvi. 46, that Jehovah made the laws with Israel contained in this book—Leviticus. Here (Num. vii. 89) there can be no mistake about the meaning. The writer plainly says that the voice of a living being spake words to Moses and talked with him.

There is still another passage bearing very materially upon this matter (Exod. xxv. 21, 22): "And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

The mercy-seat upon the ark is here declared to be the place of the divine oracle. Here God will meet and commune with Moses; and the particular object to be had in view in these divine communications with Moses was the things to be given in commandment to Israel. The mercy-seat was particularly designed

to be the place of the divine oracle, where God, through Moses, should give legislation to his people. And it is to be noticed that the legislation here referred to can not be the Ten Commandments and the civil code, for those laws were already written out in the Book of the Covenant (Exod. xx. 1-23, 33; Exod. xxiv. 4; Heb. ix. 19); but it was the ritual law, the law of the house, of which house God was then giving the specifications. When this house should be finished and set up, then God would speak with Moses from the mercy-seat, and give through him to Israel the laws and ordinances which should govern the worship of the covenant people in this sanctuary. This was the design of the mercy-seat, to be the place of the oracle, where God should speak with his own living voice to command his people. This divine design we have seen was literally fulfilled directly upon the erection of the tabernacle.

In Exodus we are told the design to give this oracle. In Numbers we are told that the oracle actually came, and in Leviticus we have the contents of these oracular communications of Jehovah with Moses. Moreover, we are told in Leviticus expressly that these laws were written down by the hand of Moses.

It should be observed also in this connection that there is no place here for discussing the abstract question of inspiration. According to these documents, Moses did not get these laws by some inner light, some mental suggestion or some exalted enthusiasm, but he simply heard the Hebrew words and wrote them down. He was God's amanuensis.

The above view of these passages is supported by the uniform testimony of the whole Hebrew nation for three thousand years or more. They uniformly held that these laws were given by God as the lawgiver through Moses, as the human agent. A case strikingly illustrative of the popular belief in this regard is to be seen in the case of Stephen, when speaking before the Sanhedrim, when he was filled with the Holy Ghost and they saw his face as it had been the face of an angel. Said this proto-martyr: "This is that Moses that was in the church (congregation) in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers; who received the living oracles to give unto us" (Acts vii. 37, 38). "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen" (Acts vii. 44). A fine example of the living oracle is also to be seen in the call of Samuel. (1 Sam. iii. 10, 11.)

The symbolical nature of the tabernacle service is clearly set forth in Hebrews, where it is said to be "the example and shadow of heavenly things" (viii. 5): "a figure for the time then present" (ix. 9); "the patterns of things in the heavens, the figures of the true" (ix. 22, 24).

By means of this outward and striking symbolism, it is declared that God teaches men great moral and spiritual truths, "the Holy Ghost this signifying" (Heb. ix. 8).

But now, after all this, we are told that this Book of Leviticus, containing the law of the house, was not written at all by the hand of Moses, and not until after the Babylonian captivity, about the time of Ezra, nearly a thousand years after Moses' death. If there is a *consensus* of the critics in respect to anything, a substantial agreement on any question, it is here—that the contents of this book were gradually evolved, and that they were not brought into their present form until after the captivity. This is the unanimous judgment of all the higher critics of the so-called liberal and progressive school. If this judgment rested on any solid grounds, it would be hard for people of only ordinary intelligence to escape the conviction that this book is a deliberate and wilful forgery, designed to secure respect, as if divine origin and authority, for the commandments of men. And if this were so, it is equally hard to see how this legislation could escape the contempt of all mankind. This, in fact, seems to be the estimation of many of these critics. Professor Briggs said in his Chicago address that "God did not speak himself in the Bible, except a few words recorded here and there," and of the Mosaic ritual he asks: "What pleasure could God take in smoking altars? How could the true God prescribe such puerilities?" And this is said, not only by him, but by other critics, in full view of the fact that the Bible declares that the Holy



Ghost signifies the great verities of God's moral government by means of this very symbolism. This symbolism speaks these truths still, when rightly studied. This law is yet worthy of our "meditation all the day," and if its lessons are truly taken to heart they will even now work out those great moral results set forth in the nineteenth Psalm; they will "convert the soul, make wise the simple, rejoice the heart, and enlighten the eyes." This law, being the word of Jehovah, "is forever settled in heaven," and can not be overthrown. "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled," and that complete fulfillment will be in the final glory of the kingdom. Plainly, the Word of God goes, or the Higher Critics go. "Choose ye this day," etc.

## Why People are Unhappy: The Cure

BY G. B. F. HALLOCK, D.D., ROCHESTER, NEW YORK.

Psalm 32:10, 11; John 15:9-14.



UNHAPPINESS and sorrow are connected as cause and effect. We cannot deny that many people, probably the great majority, are not happy. Why? For general answer we paraphrase Shakespeare and reply: "Some are born unhappy, some achieve unhappiness, and some have unhappiness thrust upon them." Some are born unhappy—constitutionally miserable. Some have unhappiness thrust upon them. They are placed amid circumstances they cannot change. But the vast majority of unhappy people "achieve" unhappiness. They bring it upon themselves, and they alone are to blame for their wretchedness. It is a work of their own doing. There are causes of such unhappiness, and if in the future you will avoid those causes it will go far toward making you happy.

Happiness is prevented by sin. People try to find happiness in wrong-doing, and they are always disappointed. Then they become sullen and morose and wretched. When a person says he is unhappy, it is usually pertinent to ask: What have you been doing? What sin have you committed whose memory sits like an avenging spirit in your heart, glaring at you with eyes that never slumber? How often it is simply sin that makes the life a burden and the soul unhappy!

Another common cause of unhappiness is undue sensitiveness and exaggerated egotism. No one of us likes to have his thoughts and his own importance wounded. There is many a man the cause of whose unhappiness is nothing more than that he believes himself vastly more important than other people think he is.

Still another way that happiness is prevented is by the habit of borrowing trouble. The present may be well enough, but we peer into the future and imagine awful things are coming. It is fret, fret, fret all the time, not over actual, but anticipated trouble, worrying over imaginary evils, like a railway engineer when the shadows are across his track in the moonlight. Now, if you would be happy, stop fighting shadows, cease borrowing trouble. It will be time enough to cross the bridge when you come to it.

Then, too, there are positive ways in which happiness may be won. "Happy is the man that findeth wisdom." So says the wise Solomon. And he means that wisdom of which he speaks again when he says: "The fear of the Lord is the beginning of wisdom." Happiness comes not so much from what we possess as from what we are. It is from within. The soul, like the compass, was made to point in one direction, and it can be at rest only when you take your hand off worldliness from it and let it find its normal center in God.

Again, happiness is won by conquest over sin. The more sin is triumphed over, the happier you will be. With a clear conscience, a pure heart, and a sense of duty well done, happiness is assured.—*Presbyterian*.

# The Sanctuary

## Enduring Meat

BY PRESIDENT J. L. DICKENS, D.D., LL.D., HOUSTON, TEXAS.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed.—John 6:27.



JESUS, when here among men, was supremely interested in spiritual things. He longed for the salvation of men. "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Mark 10:45. His message to men was for eternity, and His work among them was for their salvation. He was willing to feed people who were hungry and fainting as He had done awhile before He uttered the language of the text, and He was willing to heal the sick, to give sight to the blind, to cause the lame to walk; but He desired to do more for men than this. He desired to turn their minds and hearts away from the physical and natural to spiritual things, to matters of interest to them reaching into eternity.

Food and clothing for the human body are necessities. Jesus Christ said nothing contrary to the dignity of labor. Ever since the introduction of sin into this world it has been God's plan that men shall live "in the sweat of the face." Gen. 3:19. There is, however, something of more importance to man than food and clothing for his natural body. This is what Jesus emphasized in the text.

### I. *We should not labor for the meat that perisheth.*

The great majority of mankind labor for the things that perish. They strive for them. They spend their time, wreck their nerves, devote all their energies for the meat that perishes. At the tragic end of their earthly life they go into eternity never having had the meat that endures into everlasting life. We should not labor

1. For worldly wealth. Worldly wealth is the quest of most men. Its acquisition consumes every energy of their being. When it is obtained it is often a curse to those who possess it, and not a blessing. The story of the rich man and Lazarus as related by Jesus, Luke 16:19-31, is applicable in this consideration. The sad story of Lot and of his unfortunate possessions in Sodom, Genesis 19:1-28, shows the folly of worldliness, and the vanity of the pursuit of the things that perish. The tragic ending of the Rich Fool as related by our Lord, Luke 12:16-21, is a warning to all who seek their greatest good in worldly things, and build their hopes upon earthly possessions.

The ultimate is sure to come. The results of a life lived in righteousness, in faith in God, are joy, honor, glory. The results of a life lived in searching only for worldly wealth are ruin, remorse, suffering.

2. For unholy pleasure. Worldly pleasure, unholy, ungodly, is the chief object in life of many human beings. They drink gluttonously at the fountain of sinful pleasure but their thirst is never satisfied. They long, and long for more, and the more they have the less satisfied they are. Like the fiend of a dope they form, practically, an unconquerable habit that overcomes them, and ruins them for time and eternity. The Book of Ecclesiastes is a record by King Solomon of things done upon the earth, things done under the sun. The second chapter of this book especially is in point in this consideration. Sinful pleasures will have their end, and they will end in sorrow.

3. For worldly fame and honor not based upon true character. Position, high places among men, lordly standing above one's fellows is the aspiration of many deluded men. Such a spirit dishonors God, degrades humanity, and shows conclusively a lack of the true knowledge of God's purpose in the life of men on earth.

An impressive description of the worldly wise, the seekers of ungodly pleasure and worldly wealth is given in Psa. 73:1-24, and we should heed its instructive lesson.



## II. *We should labor for the meat that endures into everlasting life.*

There is that that perishes, and there is that that endures unto everlasting life. When time for us is no more, and earthly scenes have faded from our view, and our spirits have gone to their long home, only enduring things will have importance for us. Everlasting life reaches the climax of boundless joy. We should labor for this imperishable meat.

1. Christian character—true to God—true to one's self—true to one's fellow-man. Character is that that a man is, and not simply what he is supposed to be, or what he seems to be. If one has accepted Jesus Christ as his personal Saviour, is born of God, has the new life within himself, he has the real and un-failing basis of true Christian character. Without this he is like a ship at sea without a guide, and will surely reach a fatal wreckage. It is a dangerous thing to live in sin, and without a saving knowledge of Christ Jesus. This knowledge of Him leads us to be true to God, true to ourselves, true to our fellow-man. God is looking for true men, and true women that He may, through them, carry out His purposes in this world.

True Christian character is a gift of Christ Jesus our Lord. It is a part of that meat of which He spoke—that endures unto everlasting life.

2. Salvation. "Salvation is of the Lord." Jonah 2:9. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Eph. 2:8.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9.

Jesus Christ said of Himself, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. We were not redeemed by corruptible things as gold and silver, "But with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:19. "And the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Our salvation is of the grace of God, the free unmerited gift of God, of the wonderful grace of God through Christ Jesus our Lord.

3. Christ Jesus Himself. If we possessed all the physical wealth of this world, and were partakers of every worldly, sinful pleasure, we would be poor, indeed, if we were without the living, wonderful Christ, formed within us, the hope of glory.

In the wreckage of time all our worldly wealth would be gone, and what would be our condition in eternity?

It is not the things of Christ we need so much, but our great need is Christ Jesus Himself. We need a personal Saviour. We need Christ whose great heart beats for us, and who is the life, the wisdom, the righteousness, the joy of our spirits. We need Him, the protector, the shield, the sun of our spiritual being. He is the bread from heaven, the water of life, all and in all to us. Without Him there is no eternal life for us, no heaven for us, no real joy in eternity for us.

Jesus Christ gave His life upon the cross freely for us. He now proposes to give Himself to us which is the greatest possible gift He can bestow upon us. Shall we accept this wonderful gift? Accepting Him all else we need shall come to us.

## III. *God the Father has sealed His Son.*

God the Father gave unquestioned testimony to His Son, to His work among men, and to His own pleasure in what His Son was, and in what He did to save sinful men.

Every miracle Jesus performed helped man, and honored God His Father. The tragic scene upon the cross of Calvary, when He cried, "It is finished," His resurrection from out among the dead, His parting words to His apostles on the Mount of Olives, His ascension back to His Father, honored God the Father, and blessed mankind.

The sealing, or the testimony that the Father gave to His Son is shown especially in three instances.

1. At the baptism of Jesus Christ. There was a beautiful scene enacted at the baptism of Jesus Christ. The heavens were opened, the Spirit of God in the form of a dove came down, and lighted upon Him, and God the Father spoke out from heaven, saying, "This is my beloved Son, in whom I am well pleased." Matt. 3:17.

This was God's testimony to His Son, His sealing His Son.

2. In the transfiguration scene upon Mount Hermon. The transfiguration scene was one of transcendent beauty and importance. There were present at that scene Moses and Elijah, Peter, James and John. Jesus was the central figure of the scene.

Moses and Elijah were there in their representative capacities. Moses represented the law, and showed that the law had its fulfillment in Christ. Elijah represented the Prophets, and showed that prophecy pointed to Jesus Christ in respect to its fulfillment. They bore other representative capacities which we need not mention at this time. They spoke of the crucifixion which was soon to be accomplished at Jerusalem.

A beautiful bright cloud, the shikina of God, appeared, and over-shadowed them, and a voice came out of the cloud, God the Father speaking, "This is my beloved Son: hear ye Him." Luke 9:35.

This was a wonderful testimony God gave to His Son, another sealing of His Son. Many, in studying this scene, do not understand its real significance as given in 2 Peter 1:16-18. This transfiguration scene was a miniature millennial scene. For this reason Jesus said, just before the transfiguration scene was enacted, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His Kingdom." Mat. 16:28. This prophecy of our Lord was fulfilled when Peter, James and John saw the transfiguration scene. There is another sealing that the Father gave of His Son that we must mention.

3. In answer to a prayer of Jesus Christ God's Son. Awhile before the arrest and cruel trial of Jesus in His ever-to-be-remembered prayer to His Father, John 12:23-30, He said, "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." This answer attested the Father's approval of His Son, His Son's works and His words. This testimony, or sealing of God's Son none could question.

We know, from God's Word, that Jesus Christ is God's Son, and that He is true, and that His words are true, and that He is to us light, life and salvation, and that we should accept Him as our personal Saviour, and obey and honor Him in all things.

The injunction that our Lord gives us in the text, to "Labor, not for the meat which perisheth, but for that meat which endureth unto everlasting life," should receive our most earnest and careful thought. It is a matter of the most profound interest, a matter that reaches into eternity.

This injunction comes with authority, and all heaven's inhabitants invite us to lay up treasures in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Matt. 6:20.

Many of earth's most stalwart business men, rich in gold and silver, stocks and bonds, houses and lands, but have not laid up treasures in heaven, in eternity will be in abject poverty. Miserable, indeed, shall be the lot of that man who has labored for that meat, only, that perisheth when he faces an eternity of poverty, wretchedness, and woe.

We have every necessary assurance of the fact that the teaching of Jesus Christ our Lord was not conjectural. He knew the truth, and He taught it with authority. We may rest assured of the fact that in eternity we shall find all things that He taught and that are recorded in the Bible, God's Word, just as He taught them. We have sufficient reasons to depend upon the truthfulness of every word He uttered. We should govern ourselves accordingly, and concern ourselves in preparation for the great beyond.



When we reach the end of our earthly life's journey, and things of time and sense have passed away, and we realize that we are in the midst of eternal realities, and have to do with them only, we shall know that the meat that endures unto everlasting life has boundless importance to us.

It is now our privilege to labor for this meat, our God-given privilege, and we should improve it, and make ourselves rich toward God, laying up priceless treasures in heaven that shall be ours forever, and that shall glitter and glisten in the eternal ages.

## White Garments in Sardis

BY J. H. JOWETT, D.D., LONDON.

Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white.—Revelation 3:4.



WHITE garments in Sardis! And Sardis abounded in corruption. Only yesterday I saw a white flower unfurling its pure lovely petals like white banners in the sheltering defenses of a conservatory, and even in that guarded refuge the whiteness was exceedingly wonderful. But suppose I should have seen the same white floral banners waving in the Bowery in New York, or near the belching foundries of Middlesborough, they would have been more arresting still. To see holiness in some monastic retreat is one thing; to see it in the great trade thoroughfares is quite another. It is a wonderful thing to see the white robe in Sardis.

And yet we can see this wonder every day if we will only open our eyes. I have seen a young lovely girl unfolding a Christlike holiness in the home of a drunkard. Beastliness invaded her surroundings, but she was as pure as a lily. The mud never got upon her garments. There are multitudes of men in business life whose garments are undefiled. They are known for their probity. They are keen, but they are never dirty. Their whiteness is never the external whitewash of a sepulchre, a white veil hiding a mass of corruption. Their purity begins in the soul. The outer whiteness is only the outshining of a central rectitude. The dirtiest day and the muddiest circumstances leave them unstained. They walk in white even in Sardis! They are in the world, but they are not of the world. They are as busy as anybody else in the ways of labor, but their citizenship is in heaven. Whenever we see the white garments in Sardis we see something of the Holy City, the New Jerusalem, coming down out of heaven from God.

Now it is men and women of this kind who are the most powerful and arresting witnesses for the Lord. White is always very striking, but never more so than when it is the white flower of a blameless life. And when such a life is seen in the streets of Sardis everybody turns to look at it. When it reveals itself in a workshop, or in an office, or in a club, it captivates and captures all who are near. I do not say they like it, but they are compelled to see it. It has a mesmeric influence upon them, and everybody recognizes its presence.

And how did they come by such whiteness? How was this miracle of purity wrought in Sardis? "Who are these that are arrayed in white robes and whence came they? These are they who have washed their robes and made them white in the blood of the Lamb." Made white by blood! It is a startling figure. Their lives have been washed in the sacrificial love and grace of the Lord Jesus Christ. Only Christ can make them clean. Only His grace can wash away the perilous stuff that weighs upon the heart. His grace can wash out the unclean bias and the foul desire. His grace can make life clean. "Though your sins be as scarlet they shall be white as snow, though they be red like crimson they shall be as wool."

# Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

Nature is at its best in June. Life is fresh, abounding, sweet. All nature is a parable, and Jesus gave us the key to its interpretation. June is the love-month, with its superabundance of marriages. It ought certainly to be a period of loving spirituality, overflowing like an artesian well, in a parched and dusty world, with its simoon of human passions.

## THE TREE BY THE RIVER

PSALM I.

The Tree of Life was planted in Eden; and it is to be found in Revelation. In Eden it gave physical life; in Revelation it was spiritual. "First the natural and then the spiritual." The material is a dwelling place of the spirit, and also a symbolism. In the Tree by the River we have the mysteries, the possibilities, the purposes of life.

The date palm flourishes in U. S. A. On a farm at Coachella, Cal., 1,200 acres were planted in 1908. In 1920 2,300 trees were at their best. They begin to bear at one year, and reach the climax at ten. These trees were brought from Egypt. Every part of the tree is useful. They flourish without fail besides the streams of water.

Every human soul may be a palm, and flourish, if the roots go out towards God. Life is a delight. We must not plant our life in Bad Lands. The leaf represents the hopes not blighted, the professions not faded, the sources not exhausted. They make the best showing when others fail, and are worth the most. The fruit is "love, joy peace," and all the other graces. F. R. Havergal, though tortured by suffering, poured forth her songs like the nightingale, and sings today in thousands of sacred songs. Robert Louis Stevenson, though wasted by disease, was to the Samoans the man of "the loving heart." "Whatsoever he doeth shall prosper" is unfailing service. Study the life of Jesus, the Man of Galilee. In the breeze the trees "clap their hands," and the spiritual life rejoices unspeakably.

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## IMITATORS OF CHRIST

I CORINTHIANS 10:23; 11:1.

What is it to be a Christian? Is it to be a Church member? Is it being good or doing good? Is it having faith? A

Christian is an *Imitator of Christ*. See Eph. 5:1; Phil. 3:17. Thomas à Kempis (1380-1471) wrote, "Meditations on the Imitation of Christ."

Man is made to imitate. There is mimicry in nature, beautiful in the mocking bird. Children are mimics. Grown people become slaves to fashion. Beware of imitating evil, as boys imitate the follies of men. Set a good example. Follow a good leader. The best is secondary to Jesus. By the secondary men may see the primary. Thus only does the world see Christ. Imitate Jesus in speech, saying good or nothing. Imitate Jesus in actions. "He ever went about doing good." Imitate the spirit of Jesus. The spirit is more than the act. Without this we "ape" Jesus, like the daw in borrowed feathers. A parrot may speak like a person, but is not like him. "If any man have not the spirit of Christ, he is none of His."

How can we be successful imitators of Jesus? First we must open our heart to His love; and let His love do its full work. Our will must yield to the will of Christ. "Our wills are ours to make them Thine." We must make God's will our "meat," our one first consideration and consuming passion. "My meat is to do the will of Him that sent me." Hero worship is here at its best. Jesus is our Divine Hero. In this we have "conscious evolution," by meditation and prayer and adoration, of the adorable. "We all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image, from glory to glory, even as from the Lord, the Spirit." (2 Cor. 3:18). The Holy Spirit is promised to each one of us; and His special work is to reproduce the life of Jesus Christ in every trusting soul, and lead each to do Christlike deeds. See Phil 3:21.



## PARTAKERS OF CHRIST'S FULLNESS

JOHN 1:1-18.

The great need of man today is to realize God's presence, as expressed in Psalms 63, and 139. We should live as His children, partakers of the divine fulness of His life. Mrs. Browning says: "Thy greatness roundabout our incompleteness, Around our restlessness Thy rest."

Augustine saw a little child dipping up water from the ocean and pouring it into a hole in the sand of the beach; and says, "The one task of our life is to get eternity into our little souls." I would rather say, "To get God into our little souls and eternity into everything we do." We secure this through Jesus Christ. That was His mission to earth." In Him dwelleth all the fulness of the God-head bodily;" and we may "know the love of Christ and be filled unto all the fulness of God" (Eph. 3:19). The making of the Twelve gives us the secret to making of all disciples. Our heart must be open to God's life; and the in-filling Spirit will bring the fulness of God into our whole soul. Little men become big; the timid, heroic; the selfish, lovers of others; the indolent, irrepressible. This is getting God into the soul of man. The hole in the beach is connected with the ocean, by underground passages, which feel the tides, and are inexhaustible. Such religion does not dry up in summer, nor freeze in winter.

"Grace for grace" does not mean grace added to grace, but grace for grace mutually expressed. Grace is favor. We must favor Christ in order to receive fulness of Favor. The flume must pass on the water, to receive more. The tree must use the water and nourishment in order to get more. The only limit of Grace is our capacity. The aim of preaching is to put God into the souls of men. The aim of learning is to get God into our being. The aim of work is to do God's plans. By the Holy Spirit of God we are enabled to appropriate and use His grace, to the enlarging of our capacity for character and achievement. As the sun draws up water from the inexhaustible resources of earth, forms the clouds with their kaleidoscopic colors, and sends the rain to refresh the earth; so may we receive of the fulness of Christ's life, and bestow its blessings upon others.

## CROSSING JORDAN

JOSHUA 3:1-17.

Crossing the Jordan does not mean death, but the beginning of a new era of life. The Israelites were no longer to be a mere horde of men, women and children; but were to enter into possession of a good land and a large, were to become a great nation, a power for good in the world. By the help of the priests and the Ark they forded the Jordan, when it overflowed its banks. So we are to regard the Church today. The crossing denotes decision for a great enterprise. Decision of character is necessary, and a decision for the right, and good. To the Pilgrim Fathers the Atlantic was their Jordan. Crossing the Red Sea means decision for Christ out of slavery into freedom; and crossing the Jordan symbolizes complete consecration of all our life. It may seem impossible, or dreadful; but by the Grace of God it becomes easy, wonderful, delightful. As the Israelites entered the Promised land, into fuller life, unto the wisdom that found its climax in Solomon; so the one that consecrates his soul absolutely to Christ finds himself. No one else knows anything of the richness and service and joy of living. This can come only through sanctifying ourselves unto God. This is the aim of true evangelism. William Booth at the street corner said to God, "Here is William Booth. Make what you can out of him." William Sunday in front of the saloon, accepted the invitation of the S. A. Captain, and gave himself wholly to the Lord, inviting his pals to do the same. W. J. McKenzie on the shores of Labrador, helpless in a small boat, threw down his oars and on his knees asked God to save his life and he would go as "a missionary *Anywhere*." He went to Korea. I know a boy, who in poor health asked God to give him health and he would be a minister of the Gospel, or anything God wanted him to be. He is now on the way toward a seminary. Jesus Christ crossed His Jordan during the forty days in the wilderness, and He never went back on the triumph. Who is on the Lord's side? Who will follow Christ utterly?

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Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them—*Spurgeon*.

## Editorial

### Historical Accuracy of the Four Gospels

INTERNAL EVIDENCES—IV

#### The Use and Disuse of the Word "Disciples."



IN the first three Gospels the word disciples is used one hundred and sixty times to designate the followers of Christ; in the fourth Gospel it occurs seventy-eight times; in Acts, thirty times; while in the other books of the New Testament it does not occur at all. But in them the same persons are designated as "brethren" or "saints."

Now, it is easy to see, on prolonged reflection, that there is a natural and logical reason for this change of terms in the unfolding of that remarkable history. While Christ was with His followers they were, with reference to Him, "disciples;" but after his ascension and the formation of the Church their principal relations were with each other and with the outside world. Therefore "brethren" and "saints" are the natural words to express what was uppermost at that time in their conscious daily experiences. But it is extremely improbable that any later historian would have kept those distinctions in his mind when writing the history at second-hand, especially in composing such inartificial narratives as the Gospels are.

Another instance of a similar sort appears in the account of the blood and water which is said to have issued from the Saviour's side when pierced by the soldier's spear. This is a very singular physiological fact, and is introduced in such a way that no one can suppose the writer knew its full significance. The story reads that when the soldiers came to the group upon the cross to break their legs and thus hasten their death before nightfall, they perceived that Jesus was already dead, and hence refrained from mutilating his body in this manner. This the writer looked upon as a fulfilment of the prophecy that "a bone of him should not be broken." "Howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water." This, too, is looked upon as fulfilling the prophecy "They shall look on him whom they pierced." The issuing of the blood and water, however, is not referred to as the fulfilment of any prophecy or antecedent expectation, but is introduced, like many other incidents recorded in the fourth Gospel, merely as a vivid reminiscence which could not without effort be omitted in the narrative.

So frequent are these pictorial incidents related in the fourth Gospel that they add greatly to the impression of historical accuracy given to the story as there related. It is the writer of the fourth Gospel who fixes the day of Christ's baptism; it is he who determines the hour of his calling the two disciples to follow him; it is he who mentions the green grass on which the multitude sat down when miraculously fed; it is he who describes the position of the disciples at their last supper with Jesus, and makes mention of their jestures; it is he who recalls the darkness into which Judas went out from the supper; it is he who mentions the lanterns and torches carried by those who arrested Jesus; it is he who relates the changing positions of Peter at the time of his denial of Christ, and the means by which Peter obtained access to the hall. And so on "we find everywhere in this Gospel the air and manner of an eye-witness and participant in the scenes recorded." Everything fits in perfectly with the theory that the Gospel was written by John in his old age when the incidents of early life are peculiarly vivid. The book reveals everywhere the memory of an old man which retains with photographic distinctness the scenes of his early personal experience.

It is thus, apparently, that John has preserved for us this most significant circumstance of the issuing of blood and water from the Saviour's side when pierced by the soldier's spear. But in this most incidental and unwitting manner he has here given us what serves as the report of a post-mortem examination over the body of the crucified one; for, according to the highest medical authority, the phenomenon mentioned is extremely rare, but might reasonably be supposed to occur in connection with death from rupture of the heart under stress of intense mental anguish. In such cases death occurs almost instantaneously, and the



amount of blood which issues from the heart into the pericardium is considerable, sometimes amounting to a quart or more. When collected thus it speedily separates "into its solid and liquid constituents, technically called crassamentum and serum, but in ordinary language blood and water. Several instances have been adduced of the common use of this language even by medical writers, and it is not less natural than common, since the crassamentum contains the greater part of the solid and more essential ingredients of the blood, while, with the exception of albumen, the serum consists chiefly of water."\*

The appearance here described by the writer of the fourth Gospel is one which is too unusual to have been familiar either to the writer or those who at a later time transcribed the Gospel. It cannot be the error of a copyist, but bears every mark of being a distinct reminiscence whose significance was not then understood. But now, to the physiologist of modern times, the whole scene is perfectly comprehensible, and becomes full of meaning. The Roman spear which pierced the side of Jesus as he was hanging upon the cross in an upright position set free the coagulated blood which had poured into the pericardium through a rupture of the walls of the heart, occasioned by the mysterious but intense mental excitement of the sufferer. Thus in this incidental description the writer spoke better than he knew.—*G. F. W.*

\*Stroud, *The Physical Cause of Christ's death*, pp. 108, 145, 146, with the endorsement of Dr. Simpson, p. 11. In support of this view of the case, Dr. W. W. Keen, professor of Principles of Surgery and Clinical Surgery in Jefferson Medical College, Philadelphia, has recently lent the weight of his high authority (see *Bibliotheca Sacra*, July, 1897, vol. livliv, pp. 469-484, article *Further Studies on the Bloody Sweat of our Lord*).

## Faith



BROTHER writes: "For quite a few years I have had some interesting experiences with people of all sorts, on the question of Faith. Often I have been asked, 'Just what is Faith, really?' This same question from most intelligent persons, members of churches many years. I have often thought that if I were a preacher I would preach a sermon once a month on Faith and make it so plain, by example and precept, that no one could ever tell another that he belonged to my church and really could not say just what faith is."

We well remember our own early unsatisfaction in regard to Faith,—what it is, what office it serves, and what it accomplishes. There is a vast amount of obfuscation on the subject, at which we do not wonder, considering teaching we get in literature, and it might be added considering what we do not get in much religious writing, so called. For instance, Bulwer-Lytton is credited with having written:

"There is no unbelief;  
Whoever plants a seed beneath the sod,  
And waits to see it push away the clod,  
He trusts in God.  
"Whoever says 'To-morrow,' 'The Unknown,'  
'The Future,' trusts the Power alone.  
He dare disown.

"There is no unbelief;  
And day by day, and night, unconsciously,  
The heart lives by that Faith the lips deny—  
God knoweth why."

That may do as pretty sentiment, and its plausibility may commend it to, and capture, many; but the trouble with it is, that from a Scripture point of view of Faith—of course we must not exclude the idea of a faith that saves—it is sheer nonsense. Perhaps the brother can be helped to a position such that he will not need to be an ordained preacher in order to understand and teach just what faith—and most of all Christian *saving* faith—really is.

Searching analysis and clear exposition are in order—indeed demanded—for there is faith and faith. All men have faith of some sort, but how many have a faith—a religious faith, too—that is not unto salvation! Most important, then,

is the problem of determining just what the faith that saves is, all the more important at this time because of the oceans of false-faith teaching with which the world is being whelmed.

In the New Testament the English word "faith" never translates any other Greek work than *pistis* save once, when it translates *elpis* "hope", (Heb. x. 23), and the Revision corrects this mistranslation. But other English words also render *pistis*: "assurance" once (Acts xvii. 31), "belief" once (2 Thess. ii. 13), "believe" once (Heb. x. 39), and "fidelity" once (Titus ii. 10). The remaining 229 times it occurs it is always translated by "faith."

The *Standard Dictionary* gives as synonyms of faith these words: assent, assurance, belief, confidence, conviction, credence, credit, creed, doctrine, opinion, reliance, trust.

Faith may be (a) the act or exercise of a person in believing, or (b) the object of belief; (a) the act or exercise, as of the sinful woman whom Christ absolved, "Thy faith hath saved thee; go in peace" (Luke vii. 59), or the centurion whose servant Christ healed, "I have not found so great faith, no, not in Israel" (Luke vii. 9); (b) the object, as in Jude, verse 3, "Earnestly contend for the faith which was once delivered to the saints," i. e., the body of Christian truth to be believed.

Mental philosophy distributes our faculties into intellect, affections, and will, or mind, heart, and executive powers. In this analysis the body is not included, since it has no initiative or determining office of itself, but is the instrument which the mind, heart, executive powers use. And it is a very striking fact that a true Biblical faith functions precisely in consonance with this analysis, as we shall see.

In the fourth chapter of Romans St. Paul adduces Abraham as the great example illustrating justifying (i. e., saving) faith. Fortunately, in the eleventh chapter of Hebrews we have his faith depicted in exact and complete exposition. God's command came to him to leave his Ur home and go to an unknown land, the command being accompanied by promises. In verses eight and thirteen it is written that he was (a) "persuaded" of them, (b) "embraced" them, and (c) "obeyed."

"Persuaded," i. e., the mind gave assent—faith of the intellect; "embraced," i. e. the heart accepted and cherished them—faith of the affections; "obeyed," i. e., the executive powers effected the requisite action—faith of the will. This is a complete faith, and anything less must be an incomplete faith.

The devils have a faith of the intellect, for they "also believe and tremble" (Jas. ii. 19) and are devils still. There are probably no beings in the universe more soundly orthodox, intellectually, than are they, indeed far surpassing many professors in our theological seminaries! But their faith does not save them.

There are those who prophesied in the name of the Lord, cast out devils, did many wonderful works—surely they had a faith of engrossing affection—but Jesus said to them, "I never knew you; depart from me" (Matt. vii. 23).

And of others He says, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi. 46), showing the futility of a faith that is without obedience. And it is strikingly noteworthy that the Greek verb *peitho*, cognate with *pistis*, has in the middle voice, as given in the lexicons, the meaning *to obey*. Accordingly, the Revision gives to John iii. 36, this rendering: "He that believeth on the Son hath everlasting life; and he that *obeyeth not* the Son shall not see life; but the wrath of God abideth on him."

Abraham's faith of the intellect was indispensable, but not enough; his faith of the affections was as necessary, but not sufficient until the faith of the will put into execution the faith of the mind and the faith of the heart. Each of these three exercises may be called "faith." There is faith and faith. The Bulwer-Lytton faith may be sufficient to raise crops, but not sufficient to save souls. Faith unto salvation, as we thus plainly see, requires and takes the whole man, for Christ must have the entire and unconditional surrender of the complete person, and allows of no uncommitted remainders. Only this three-fold faith, therefore, is efficient and sufficient.

Saving faith, then is *the faith that believes with the mind, AND embraces with the heart AND obeys*. Only this, let it be reiterated, is efficient and sufficient.—*W. H. B.*



## Hupopiadzo



HIS word does not look or sound very entrancing, but it has a meaning and an application that just now are interesting.

It is a word from the prize rings, and St. Paul uses it in 1 Cor. ix. 27, where he says, "I *keep* under my body;" but it means, "I give it a black eye."

This is what is being done to the Evolution Theory; and it is not an optical delusion or illusion, either. The numerous masterly, square-circle articles in this magazine by Professor Townsend; the editorial in the December number, p. 493, on "High Criticism—Evolution;" the articles by Professor George McCready Price, printed in this issue, to which the editorial called attention these are only sample of very many encounters wherein the optics of the evolutionary theory have been embellished with decorations that make the Mutt-Jeff achievements look tame indeed. We are reminded of the pugilistic contusions of which Cicero speaks—*Pugiles caestibus contusi*, Tusc. 2.

A Mr. George Paulin has written a book, "No Struggle for Existence. No Natural Selection," which came in our way to read. He presents a "meet" that is engaging in a twofold sense, i. e., for both spectator and combatant.

He allows that it may seem pretty late in the day to attack a scientific creed that is reputed to have obtained the consent of the civilized world; but he does it.

The very fundamental principle of Darwinism is the "struggle for existence," and its correlate, the "survival of the fittest;" and scientists have all along accepted the *assumption* in this dictum without any inquiry as to its actuality. Mr. Paulin thinks it high time that this principle, which has been received as an axiomatic statement requiring neither investigation nor verification, were challenged; and he subjects it to a merciless gruelling.

He says: "I looked for the signs and evidences of such a struggle as is here affirmed to be inevitable, but sign or evidence of its being in progress, I saw none" (Preface, p. vi).

To the facts alleged to sustain the theory he gives altogether another, and as he believes true, interpretation. He says: "I might have rested my whole case against Darwin's theory of Natural Selection upon the ascertained fact that Nature exhibits no principle of selection, and makes no use of individual variations. . . . It appeared to me that an elaborate theory whose fundamental and vivifying principle was a demonstrably false assumption, must itself, when examined in detail, be found to be an extraordinary concatenation of wierd concepts, of sins against logic and common sense, of criminal violations of Nature's known laws, and of audacious and indefensible assertions. My investigations proved it to be so,—a rotten tenement tottering in its every joint; a ship tumbling helplessly on the brine, leakink at every plank" (Pref. p. viii).

And the body of the work makes good, so that after 106 pages of treatment of the subject, he says: "I have been dealing with a creed composed of speculative audacities, of imaginary cosmic forces and principles, of daring leaps into the unknown, that have no connection or correspondence with the known forces, processes and phenomena of nature, and that are demonstrably false. Nothing more crude, more unscientific in construction, more frivolously daring in invention, has been offered for the acceptance of humanity, since the amazing cosmic theories of the semi-Christian, semi-pagan Gnostic philosophies were formed."

The poor thing seems to be not only binocularly hupopiadzoed—badly so—but to be punched clean over the ropes, down and out. Really, this is interesting, but probably not decisive, for doubtless its seconds will sponge its bruised and battered mug, apply restoratives, get it on its feet again; and it will go groggily thrashing around the ring brandishing its fists as "one that beateth the air," and claim that it won the bout! Its revivificating power suggest feline phenomenal vitality.

Though Mr. Paulin's book was published by T. & T. Clark, Edinburgh, and imported by Charles Scribner's Sons, N. Y., these firms which formerly had fine repute for their safe and sane religious publications, of late, sad to say, seem to be

falling from grace, having become channels for exploiting all sorts of speculations that tend to destroy faith in the Word of God, the New York house now rushing the sale of that minstrosity, Kent's Shorter Bible.

## Editor Lays Down His Work



EV. ROBERT CAMERON, D.D., Editor of *Watchword and Truth*, writes to one of our staff: "Am a sick man. W. & T. closes with May issue. Going to press for last time now."

*The Watchword* was founded by the Rev. A. J. Gordon, D.D., *nomen honorable*, of Boston. At his death, Robert Cameron, pastor of a Baptist church in Providence, Rhode Island, became its editor. *The Truth* was founded by the Rev. James H. Brookes, D.D., of St. Louis, and under his administration it was for more than twenty years one of the notable religious periodicals.

At the death of Dr. Brookes, previous negotiations were consummated, and since the two magazines were working along the same lines and were of kindred policy and spirit, they were consolidated. For more than thirty years Dr. Cameron has edited and published the two journals in one. When he removed from Boston and became pastor of a Baptist church in Vancouver, B. C., the publication office was moved to Seattle. Dr. Cameron has been an able, steady, sturdy, valiant contender for the faith once delivered to the saints. Old age and physical infirmities call a halt. We are sorry to lose such a valuable and efficient worker for the Kingdom.

A few years ago the Rev. Mark A. Matthews, D.D., LL.D., of Seattle, former moderator of the Presbyterian General Assembly and pastor of the largest Presbyterian church in the world, became joint editor, adding strength to the contributing force.

## Orthodoxy



THE Sanskrit grammarians had what they called *Bahuvrīhi* compounds, in which the idea of possession was added to that contained in the words themselves. If two words meaning "done" and "deed" were combined, they meant a "done deed;" but when the accent had been made recessive and the ending had been made adjectival the compound no longer meant a "done deed" because the idea of possession had been added. The meaning now was "possessing a done deed," which amounts to our "when he had done this." The idiom actually occurs exactly as described.

Now that same peculiarity is found in Greek, and the recognition of the fact has solved some extremely puzzling problems in philology. The meaning of certain rare forms was long in doubt, until the basic principle of the Sanskrit compound described above was applied to them. After that all was clear. Among Greek compounds of the same class stands the word *orthodoxos*. It conforms exactly to the requirements mentioned; for it has the recessive accent and the adjectival ending, and it means "having a right opinion." Orthodoxy, then, is the possession of a right (correct) opinion.

Unfortunately for all concerned, every man is apt to think that he is orthodox in that sense of the word, while common usage limits the meaning to certain rather restricted doctrines of theological belief. But that is not the whole story; for many shades of opinion can be found within the limits set, and some of them are flatly contradictory. Here in Boston, for example, I pass for a conservative in theology, and some regard me as "ultra orthodox." Outside of Boston, on the other hand, among those who have not yet waked up to the fact that the world progresses, I am sometimes charged with being a "higher critic."

As my articles on higher criticism have been called "the hardest blow ever struck" that particular fallacy, there is something rather rich in the discovery that those who know no better regard me as one of the critics. It amounts to no more than this. Being ignorant of the discoveries of modern science research and of the



extent to which it has explained difficult Biblical problems, these good people imagine that any one who has progressed beyond their limited point of view has ceased to be orthodox, although he may be perfectly right in his opinions and they may be equally wrong. If they are wrong, they are apt to be rather fanatical, as one good brother was in far-away Australia. He would have had me thrashed and put in the stocks for not agreeing with him!

Without being aware of it, these same people make higher critics. They are like the men Jerome told of in a New York political campaign. He said—many of us were duly scandalized, but we were honest enough to face his facts and finally admit their truth—that the good people were the natural allies of the grafters. They were. They made grafting possible. They meant all right, but they were woefully wrong in their attitude toward practical matters. Going to theoretical extremes, they created conditions that were ideal for grafting.

In a similar way, going to extremes in their interpretation of the English Authorized Version—they know no other—many good people put a stumbling block in the way of our young men, who, knowing that their views on some points cannot possibly be right, repudiate all their views and then go to the opposite extreme and throw over all that has been regarded as orthodox in their effort to be sane. Sanity consist in rejecting only that which is plainly wrong. If any one does that, he is evidently orthodox. Others are not.—H. W. M.

## Knowing and Believing



HERE is a great difference between these two. One may know much and believe little, and *vice versa*. A man may know that "honesty is the best policy;" but unless he is an honest man he does not believe it. A citizen of New York may know that municipal righteousness is a desirable thing, but unless he casts his ballot accordingly, he does not believe it. Moses knew, beyond all possibility of doubt or peradventure, that God spoke to him from the burning bush; but he showed that he believed it when, obedient to the divine command, he stood within the halls of Pharaoh, saying: "Thus saith the Lord. Let my people go!" The prodigal knew from the beginning of his downward career that in his father's house there was plenty and to spare, but his knowledge was not vitalized and transmuted into faith until he said, "I will arise and go!"

A large proportion of the people who attend church and hear the preaching of the Gospel from time to time are such as were born and bred in an atmosphere of Christian truth. They read their Bibles, know their catchisms and confessions of faith, and are familiar with the evidences of Christianity from beginning to end. All that they need is to accept Christ. This is the touchstone of faith.

The confessor who says, "I believe in Christ," and does not worship and follow him in labor of love and patience of hope, is a mere lay-figure. His creed is as empty as a torn cocoon. His faith is that "faith without works" which, being dead, is no faith at all (Jas. 2:26).

Knowledge must therefore be resolved, amplified and converted into belief; that is, appropriation, as Jesus said: "Except ye eat the flesh and drink the blood of the Son of man, ye have no life in you." When one's knowledge of Christ is thus appropriated and transmuted into a living faith as food is transmuted into bone and sinew and physical force, the believer can truly say, "I no longer live, but Christ liveth in me."—D. J. B.

\* \* \*

If any old subscriber to *The Bible Student and Teacher* has a copy for March, 1909, that he is willing to part with for a consideration, and will send it to Rev. Dr. W. H. Bates, Greeley, Colo., he will confer a great favor.

\* \* \*

I consider your work exceedingly important and it ought to be sustained by all true believers in the infallibility of the Word of God.—Rev. C. C. Todd.



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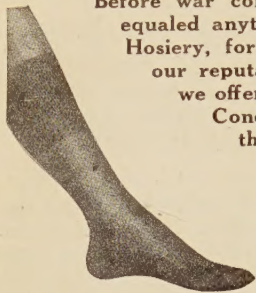
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